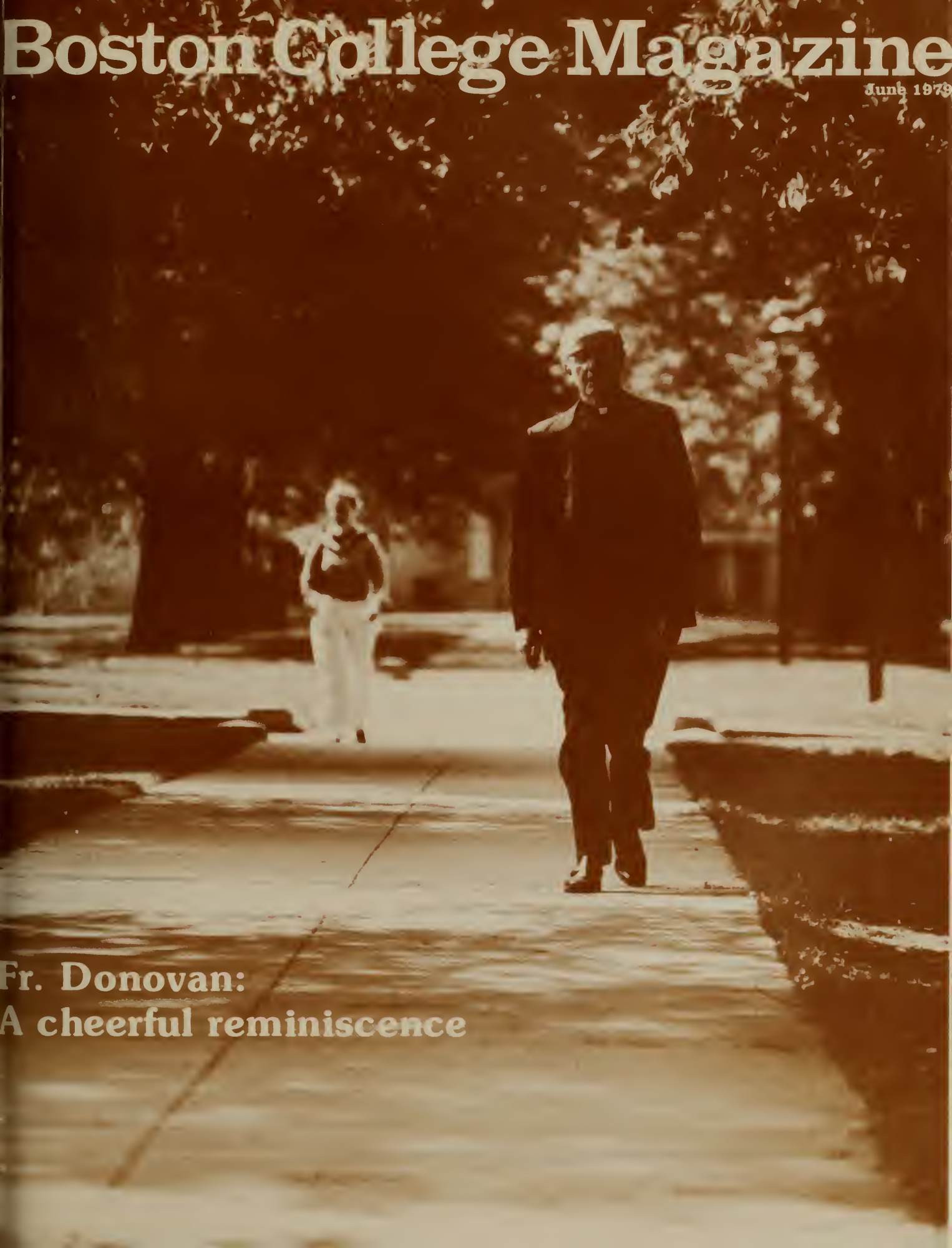


Boston College Magazine

June 1979



Fr. Donovan:
A cheerful reminiscence



This group of students enjoyed 'spring fest,' a necessary pre-exam celebration of the season.

Boston College Magazine

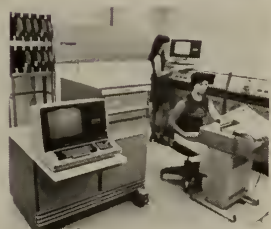
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by Charles F. Donovan, S.J.

A true son of Boston College who retires this year looks at 30 years as a principal participant in the extraordinary transformation of this institution.

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Joseph Allan Panuska, S.J., is to assume duties as Academic Vice-President July 1 as successor to Fr. Donovan. In this interview, he gives his ideas about the University, his Jesuit colleagues, liberal education and other aspects of this community.

Here at B.C.M.

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by Bill McDonald

The mechanical and technological processes by which this collection of words and photos is produced have sometimes been a puzzle to us. This time, we're going to give a basic explanation of them to you.

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Cover photo by Lee Pellegrini. All other photos by Lee Pellegrini, with the exception of page 22 (photo courtesy of Lane Press). Illustration on page 25 by Carol Davis.

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There is no person on campus with a better vantage point from which to look back at the growth of the modern Boston College than **Charles F. Donovan, S.J.** Retiring this year as Senior Vice-President and Dean of Faculties, Fr. Donovan played a major role in directing that growth and change.

In a reminiscence of the last three decades at Chestnut Hill (page 8), Fr. Donovan offers his perspectives on a wide range of events and developments. The University is fortunate that his work in retirement will be on the preparation of a University history since 1945. This article is a fine introduction to that history.

Another thoughtful man with broad perspectives is succeeding Fr. Donovan in the position of Academic Vice-President. **Joseph Allan Panuska, S.J.**, former Provincial of the Maryland province of the Society of Jesus, took time off in his busy schedule to respond to several questions concerning academic affairs at the University (*Interview*, page 18).

This office extends a cordial welcome to Fr. Panuska and we hope members of the University community have the opportunity soon to meet this gracious man.

The article on the technical aspects of the production of this magazine ("Here at B.C.M.," page 22) would not have been possible without the assistance of International Paper Co.'s *Pocket Pal*, an indispensable graphic arts production handbook, and the people at Lane Press, our printers.

We want to take this opportunity to say how happy we've been working with the people at Lane this year. The Lane Press is celebrating its 75th anniversary this year and it prints, in addition to *B.C.M.*, *M.I.T.'s Technology Review*, the *Brown Alumni Monthly*, the *Harvard Business School Bulletin*, *Vermont Life* and other excellent publications. We are pleased to be in that fine company.

Correction

In the article "Plugged in and turned off" (February 1979), the name of one of the participants in the alumni panel on television, **Joseph C. Dimino**, was spelled incorrectly. We regret the error and apologize to Mr. Dimino, who was kind enough not to be turned off by our mistake.

Foundation issues \$300,000 challenge grant for library

A challenge grant of \$300,000 toward the construction of the University's new central library has been approved by the directors of the Charles A. Dana Foundation, Greenwich, Conn.

According to the terms of the grant, the University's New Heights Advancement Campaign must raise three dollars for every dollar from the foundation during the period May 1, 1979 to April 30, 1980. Success in meeting the challenge, therefore, would realize a total of \$1.2 million for the library project.

In a letter to the foundation accepting the grant, Fr. Monan said the grant was significant, "not only because of its substantial character, but also because of the attraction it will provide for others to assist us in meeting the challenge."

The Dana Foundation grant represents one of the largest yet received in the New Heights Campaign. Initiated in April 1976, the \$21 million Campaign has moved beyond \$15 million in donations and pledges.

The proposal to the foundation from the University outlined the plans for the construction of a new library facility in two phases — the first phase encompassing 140,000 gross square feet at a construction cost of approximately \$11.2 million, and the second phase consisting of 30,000 gross square feet at an additional cost of \$2.4 million if constructed at the same time as the first phase.

"Because of the foresight and energy of earlier generations," the University's proposal stated, "Boston College possesses a campus that is enviable in its beauty and all but complete in meeting functional needs. As a result, the new library facility is the last academic facility planned to be erected."

The proposal also outlined the plans for providing the additional funding necessary for the project and the budgeting of the annual operating costs.

"Despite the realism of these plans," the proposal stated, "the University clearly recognizes the advisability of limiting future indebtedness whenever possible. A grant [from the Dana Foundation] toward the construction of the new library would be significant in alleviating the future indebtedness of the University."

Construction of the first phase of the new library is scheduled to begin in the spring of 1980 and is expected to take 24 to 30 months to complete.

The Dana Foundation was established in 1950 by Charles A. and Eleanor N. Dana, the sole donors. Grants from the foundation are awarded chiefly for projects and programs in higher education.

Legal Assistance Bureau: A lawyer's 'rite of passage'

The S.D.S. is but a hazy memory. The Guru Maharishi is keeping a low profile. Executives are easing aching backs in the hot tubs at Esalen. Many of the first tender shoots of what was once called "the greening of America" seem to have withered in the sere winds of the '70s. Many, but not all.

The Boston College Legal Assistance Bureau (L.A.B.), founded 10 years ago by a group of social-activist law students who wanted to provide free legal counseling to indigent residents of the communities adjoining B.C., is still in existence and thriving.

Hale and Dorr, it isn't. The office space that L.A.B. rents from the Town of Waltham is on the second floor of what was once the town's firehouse. The rooms are high and wide and crowded with furniture that is second-hand at best. Prints of bewigged and disgruntled-looking former Lord High Chancellors of Great Britain adorn an unlit corridor that leads, past the doors of meeting rooms, to the firepole, its hatch long since boarded up.

But the clientele doesn't complain. For many, the contact with L.A.B. is their first contact with defense law. For all, it's the only law office they can afford.

L.A.B., which serves residents of Newton, Waltham and Watertown, charges only a \$2 registration fee and court costs, but these fees are waived if a client is unable to pay. Its attorneys are 50 second-year and third-year students at the Law School. Its activities are funded by grants and gifts. The Law School pays the salaries of four supervising attorneys. Three — Assistant Professors **Ann Baum**, **Jennifer Rochow** and **Robert Smith** — are members of the Law School faculty. The fourth, Bill Schwartz, is a lawyer with no ties to the school.

Smith has the title of "director" of the Legal Assistance Bureau, but, as he is quick to point out, he isn't.

"I'm involved," he said in a recent interview, "to the extent that the L.A.B. experience is a facet of a classroom course I teach, and to the extent that I supervise the caseloads."

Bill Orrick, Law '79, was chairman of the five-member student board that really runs the show at L.A.B.

"We are responsible for just about everything," he said, "and that makes this office rather unique among student-law programs."



Bill Orrick, Law '79

According to Orrick, there are three components to the bureau. One involves domestic, housing, welfare and consumer law, and is the realm of second-year students. Another, which involves advanced civil cases, is handled by third-year students. Orrick himself was soon to argue one of these cases before the Supreme Judicial Court.

The third component is the criminal law program.

"These are not cases," Orrick said, "where someone stands to be sent away for a long time, but things like petty larceny."

The supervising attorneys are consulted before any action is taken or decision made, and they usually go to court with the student lawyers.

"We are never in a position," said Orrick, "where we end up jeopardizing the client's best interests. The supervisor has plenty of opportunity to step in long before anything like that happens."

"On the whole, we have a very good record of performance for our clients. Being beginning lawyers, we don't take things for granted. We really have to know what we're doing."

But the question of winning or losing a case doesn't apply to most of the work the bureau does.

"A lot of people come in here because they've been thrown out of their apartments," Orrick said. "If the landlord followed the legal procedures, then all you can do is get a stay for a few weeks. Or maybe a wife-beating victim will come in and you'll get a temporary restraining order or vacate marital home order. Seven times out of ten, the husband and wife decide they're going to get back together. You don't win or lose cases like that."

Aside from practicing law, the L.A.B. staff also writes and publishes pamphlets describing the rights of the individual in the areas of housing, consumer and divorce law that, along with welfare law, constitute the main areas in which the bureau works.

"In the long run," said Orrick, "even big important cases don't have as great an impact as a program that teaches people exactly what their rights are."

A recent grant of \$30,000 from the U.S. Department of Health, Education and Welfare has provided L.A.B. with the means to employ a part-time social worker and support staff.

"While it's not our job to solve social problems particularly," said Orrick, "we feel it's important that a lawyer should be able to identify and differentiate what is a social problem as opposed to a legal problem."

But L.A.B., of course, serves the participating students as much as it serves society.

"The experience," said Orrick, "is a lot better than you can get working in a law office, both in terms of responsibility and because there are some very good teachers around helping you to become a good lawyer. You really can't have a better educational experience."

Roger Smith, a second-year student in the program, put it another way.

"It bolsters one's ego," he said, "to be

able to behave like a lawyer so soon."

The major problem facing the L.A.B. program is staff turnover.

"No one," said Orrick, "works here for more than two years, and since cases can drag on longer than that, a client could find himself working with a number of lawyers over the course of time."

The supervising attorneys and an accurate filing system help to assure that the effects of this problem remain minimal, and students rely heavily on **Cheryl Casella**, L.A.B.'s Administrative Assistant, whom one student called, "our central nervous system."

The program is not for every law student. Smith, who will be leaving the program after one year, said that while he valued the experience highly, particularly the opportunity to "assess myself objectively as a lawyer," he found that he was at times bored because of the repetitive nature of the work he'd done.

"Basically," he said, "you're dealing with one socio-economic strata and you have no opportunity to work with tort actions, for instance, because they're fee-generating and practicing attorneys will take them."

Smith also noticed that the boring nature of some of his cases helped him to learn the need for self-motivation in law.

"It's tough to feel you represent the downtrodden client," he noted, "when what you're working on is a divorce case where both parties want the divorce."

The student lawyers spend a minimum of six hours per week at the bureau, but this does not include the time they spend preparing cases or in court.

"It's a real rite of passage," Smith said of the student lawyer's first court appearance. "You want to become that secular priest that lawyers are in our society. You don't want to make mistakes."

B.B.

How do Jews and Christians move 'Beyond Auschwitz'?

There are two "credibility crises" that face the individual who wishes to understand the Holocaust, according to Frank Littell, founder of the National Institute on the Holocaust and chairman of the department of religion at Temple University.

The first, he said, was the matter of comprehending that Europeans, after a

thousand years of Christianity, "were still capable of acting like pagans."

The second was that the death camps were built, "not by savages, but by university man, in what was, up until Hitler, the greatest university center in the world."

Littell, a Methodist theologian and author of the forthcoming book, *Crucifixion of the Jews*, spoke at Roberts Center March 25. His was the keynote address in a day-long program entitled "Beyond Auschwitz: Jews and Christians after the Holocaust."

Held in conjunction with the Jewish *Yom Hashoah* (Day of Remembrance), the program, described as a day of "remembrance, recollection, education and advocacy," featured workshops, distinguished speakers and a film, and was jointly sponsored by the University, the Anti-Defamation League of B'nai B'rith (A.D.L.), B.C.'s Institute of Religious Education and Pastoral Ministry (I.R.E.), U.G.B.C., Haley House and the University Chaplaincy.

"How," said Littell, "can Christians accept the fact that Adolf Hitler died a Roman Catholic — never rebuked or excommunicated? And that a mass is said for him every year in Madrid? And that Hermann Goering died a Protestant? And that only two members of Hitler's inner circle lived outside religion?"

"And what are we to think of the medical school that turned out Mengele? Of the law schools that turned out the judges who ruled Jews were non-persons? Of the schools that turned out the teachers of the Hitler Youth?"

Christianity, said Littell, was crippled during the Holocaust by the way in which contempt for the Jews had become a part of the normal teachings of Christianity: by the deicide myth and the displacement myth, which postulates, said Littell, "that from the time of Jesus Christ, God was through with the Jews."

And higher education, he said, "proved its ability to turn out people with tremendous skills but without ethical or moral preparation to choose for life if necessary."

"These," he said, "are credibility crises for educators, religious leaders and you and me. We have to recover our commitment to ethics morality, wisdom and life."

Rev. Robert Bullock of Our Lady of Sorrows Church in Sharon, one of four

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panel speakers on the subject of "The Holocaust in perspective: Jewish and Christian views," also addressed the matter of the Holocaust's historical foundations.

"[The Holocaust] was not an historical aberration that dropped down from the sky," he said. "It was a part of history: German, Jewish, Christian, European, the history of ideas and American history."

In 1943, said Fr. Bullock, 43 percent of American respondents to a survey indicated that they believed hostility toward Jews was the result of unpleasant characteristics of the Jewish people. Six months later, a similar percentage said that with the possible exception of Italians, Jews made the worst American citizens. And in June 1939, the *St. Louis*, carrying 917 German-Jewish refugees, was turned away from American shores by immigration officials. The refugees, returned to Germany, perished.

"The Nazis," he said, "sniffed the moral atmosphere at each step and found no opposition: no government, no Pope.

"We must," said Fr. Bullock, "make a hard distinction between guilt and responsibility. . . . The burden of events must be borne by us with courage, faith, reason and integrity if we are to live in a sane and ordered world."

Panel member **Mary Boys**, Assistant Professor of Theology at B.C., addressed herself to the Holocaust on a personal level. She told of sitting in the library of Union Theological Seminary in New York City, where she was a student, and thinking that Dietrich Bonhoeffer, a Lutheran minister who returned of his own free will to Nazi Germany in 1938 and was subsequently hanged by the Nazis, had sat in that same place while in exile from Germany.

"I shall have no right to participate in the rebuilding of Germany," Bonhoeffer wrote, "if I do not share the trials at this time with my people."

"I wondered," said Prof. Boys, "what excuse I would have found to stay in New York."

Prof. Boys too spoke of the historical foundations of the Holocaust.

"Christianity," she said, "has too often made of the Old Testament a repository of Messianic precedents. . . . We must teach Judaism as an enduring way of life, and the Holocaust as an event that bears witness to the lack of full redemption in

the world."

Paul Bookbinder, another panel member and history professor at UMass Boston, spoke to the question of personal reactions to acts of injustice. The notion that few Germans were aware of what was being done to the Jews and other "enemies of the Reich," was but a myth, said Bookbinder.

"Hundreds of thousands, if not millions, of people were actively involved," he said, "not just the Gestapo, but the laborers who built the camps, units of the German army and an entire army of bureaucrats."

Bookbinder spoke of two Germans, Otto Wollendorf and Hans Oscar, both of whom were in equivalent positions of power within the Nazi ranks — the former of whom took command of an execution squad that murdered 90,000 people, and the latter of whom became a member of a group of educated Catholics who worked to save Jews and plotted against Hitler. Oscar was hanged by the Nazis.

What was the difference between Wollendorf and Oscar? Bookbinder asked. What made each act as he did? How would each one of us have acted?

Also participating in the program were Rabbi Leon Klenicki, director of Jewish-Catholic relations for the A.D.L., Martin Goldman, the A.D.L.'s director of education, Margo Strom of the Brookline Public Schools, Leonard P. Zakim, director of civil rights for the A.D.L., and Rev. Michael McGarry, author of *Christology After Auschwitz* and a member of the Paulist Center in Boston.

The program was the brainchild of the Institute of Religious Education, which was interested, said administrative officer **Jim O'Neill**, "in finding out what Jewish religious education was emphasizing. It turned out they were doing a lot of teaching about the Holocaust. So we got in touch with the A.D.L., and it grew from there."

B.B.

In careers program, politics is 'women's work'

When the conversation turns to government or politics, **Betty Taymor** speaks with authority and knows whereof she speaks. A long-time activist in Massachu-

setts politics, she has taught government at Northeastern and B.U. She has also been a consultant to the office of the president of UMass and served on the national commission for UNESCO.

For the past seven years, Taymor has been turning her experience and political savvy to helping other women prepare for careers in government and politics. As director of the Women in Political and Governmental Careers program at the University, she has put into action her belief that "politics is a woman's business."



Betty Taymor

Women in Political and Governmental Careers, which is under the auspices of B.C.'s Programs for Women, is designed to educate women in the intricacies and realities of the political world and to explore the job possibilities in that world. It is a year-long program geared especially, but not exclusively, for women beyond the traditional college age who, in most cases, have already completed an undergraduate degree. A combination of study and internship programs gives the participants the necessary education and skills to seek elective or appointive office or to gain employment in local, state or national government.

The program begins with a series of intensive seminars on problems faced by

various levels of government and on such areas as management, statistical and financial data, and written and oral communication skills. Participants also have four months in field work as interns in various government agencies and prepare written case studies of controversial public policy decisions.

"This program," Taymor said, "is addressing the need for women with appropriate knowledge and skills at all levels of government. 'Affirmative action' doesn't mean that positions should go to people who are less than qualified, and that's what we're about — providing those qualifications."

Just this year, Taymor said, the program had succeeded in remedying what she long considered "the one real lack" in the program — lack of participation by a significant number of minority women.

"The central cities are a major concern of government today," she said, "and many minority women are certainly in a position to share first-hand how the problems of life in the inner city are affecting them. Furthermore, government is looking for minority women and there is no flow of minority women into government, as yet."

As a result of Taymor's initiatives, five of the 20 women enrolled in the 1978-79 program were black women under the sponsorship of the Government Service Careers program, a federally-funded program administered by the Commonwealth of Massachusetts.

"The regulations of the government's program require that participants be under 22 years of age," Taymor said, "so these women are all young, and they're impressive and hardworking. Some of them are juggling a lot of responsibility as single heads of households."

Like all of the women drawn to Taymor's program, the five black women have clear and well-defined career objectives. One plans to attend law school, and another hopes to obtain a master's degree in human services. A third, who served as an intern in the Families for Foster Children office, would like to run her own day-care facility. The remaining two women have their sights on careers in manpower service programs and program consulting for the disadvantaged.

A number of women who have completed the program have gone on to win elective office at the local level and to find

careers in government service. Even those who have not done so, Taymor contended, have gone off with greater leadership potential and more than ordinary political awareness. Given the success of graduates and the quality of current participants, one can easily foresee a day sometime in the future when the chief of protocol at the White House will face the challenge of dealing with the public role of the President's husband.

J.G.M.

Friends, family, neighbors — Can they help the poor?

It is estimated by those who estimate such things that between 25 and 40 million citizens of this country live at or below what the Department of Labor provisionally terms, "the poverty line."

How do they survive? Welfare, some would say. Well then, asks **Martin Lowenthal**, Assistant Professor of Sociology, "what happened to people 100 or 50 years ago, before there was a welfare system?"

Things were different in those days, you would say. Back then you could always call on Aunt Martha for babysitting, on neighbor Bill for help with a balky furnace, on friend Phoebe for what, in these days, would be called psychotherapy and on the Sons of Italy, the Bialystok Remembrance Society or the Moose Lodge for help in raising money to pay for Baby's emergency appendectomy.

True enough. But, according to Prof. Lowenthal's research, this network of kin, friends and neighbors is still an active force in working-class areas today.

Moreover, according to Prof. Lowenthal, policy makers who don't take this "social economy" into account when it comes to planning service delivery, are "off the track" and may be creating more problems than they're solving.

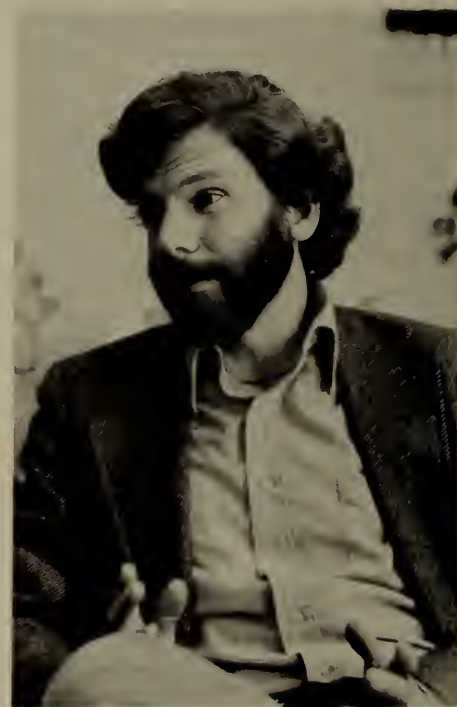
In a recent interview that appeared in the *Wall Street Journal*, Prof. Lowenthal said, "Too many public programs — especially ones involving housing and care for the young and old — ignore or even destroy the networks that people erect to take care of themselves."

Part of the blame, he said, lay with our culture, which would have us see ourselves as "passive consumers." And part

of it lay with the tendency of decision-makers in the field of economics to see the economy in terms only of monetary, as opposed to social, transactions. This, according to Prof. Lowenthal, gave us economic statistics that presented a distorted view of what constituted income or employment.

"It is not possible," he said, "to evaluate something like women's work in the household in monetary terms. Implicit in the contract of most marriages is the idea of a reciprocity whereby one member is responsible for keeping up the home and the other with providing an income." He noted that economic statistics counted some women as unemployed because they are at home taking care of children even though that job might otherwise have to be performed by public agencies at great expense.

"The attempt to try to reduce everything to a monetary value," said Prof. Lowenthal, "is fraught with danger in that each person involved becomes nothing more than an individual consumer to whom we — the social service agency — are going to deliver this or that."



Martin Lowenthal

"There is a 93-year-old man living in my building whom I help take care of. He's got no one else in the world. One of the things he needs is someone to talk to."

"A while back, he hurt his leg and he had a visiting nurse coming in to look after him. But she would just do her work and go. When I called about it, I was told that the nurse is there just for treatment, that there was not supposed to be any social dimension to her work."

Prof. Lowenthal does not suggest that government policies should be oriented toward reinforcing traditional relationships. In an article, "The Social Economy in Urban Working-Class Communities," he wrote: "Many of these (traditional) relationships are oppressive, constraining and ultimately unworkable. The point is that even undesirable relationships cannot simply be destroyed. New institutions must be created to meet needs and alternative forms of relationships must be available."

What Prof. Lowenthal is promoting is, first, that social service agencies look into delivering services through the networks that are already in existence, and, second, that individuals be taught how to utilize the social economy.

"What we have to do," he said, "is help people in need develop network skills, teach them how to utilize the services of neighbors and friends, help them look at the attitudes they might have that prevent them from making use of the social economy."

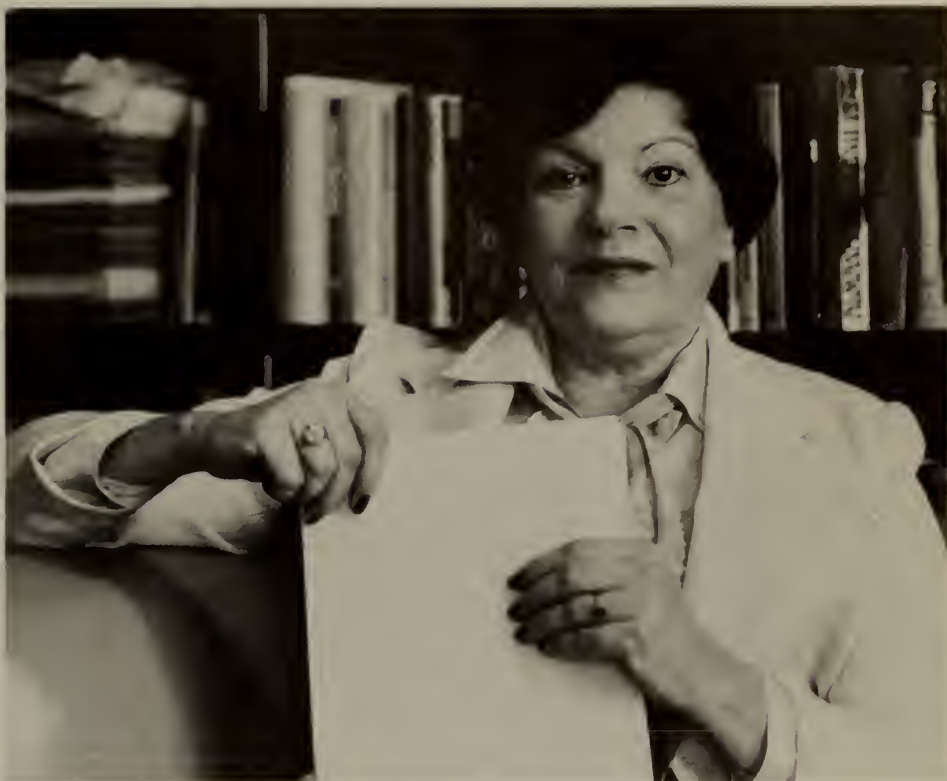
Prof. Lowenthal also said that while his research focused on the working class, the social economy was not something limited to that segment of our society.

"We are all part of a network," he said, "and while working class people tend to depend on their networks for the provision of very basic goods and services, in the middle-income suburbs the social economy takes the form of emotional and crisis support — as in time of divorce — while the very wealthy use their networks for material gain — as in interlocking directorates — and to amass political power by uniting to support one candidate or another."

Whatever socio-economic class you consider yourself to be a member of, this might be the time to trace the lawn or the hallway and strike up a relationship with your neighbors.

"If inflation," said Prof. Lowenthal, "continues to go the way it's been going, your purchasing power will become increasingly limited."

B.B.



Mary D. Griffin, member of the faculty since 1965 and acting dean of the School of Education for the past year, has been appointed Dean of the School by Fr. Monan following an extensive national search. She succeeds Lester Przewlocki, who returned to teaching in S.O.E. last year. Dean Griffin served as Associate Dean of S.O.E. from 1970 to 1978. A native of Chicago, she was assistant academic dean of Mundelein College in that city and completed a Ph.D. at University of Chicago before coming to B.C.

Campbell, Cobb win Nat Hasenfus Awards

Siobhan Campbell, '79, a diver and lacrosse player from Waban, and Ernie Cobb, '79, a basketball guard from Stamford, Conn., have been named winners of the Nat Hasenfus Award as B.C.'s "Eagles of the Year."

The Hasenfus Award, the University's top athletic honor, is presented annually to the outstanding male and female athletes in the graduating class. It is named in honor of the late Dr. Nathaniel Hasenfus, '22, M.Ed. '23, Ph.D. '31, noted educator and historian of B.C. athletics.

Campbell was a three-time national qualifier in the Association of Intercollegiate Athletics for Women swimming and diving championships. She was a finalist in the Eastern A.I.A.W. champi-

onships and two-time runnerup for the New England diving title. This year, she was the first diver to be chosen captain of the Eagles swim team.

She was also captain of the women's lacrosse team for the past two seasons.

Campbell was a dean's list student majoring in special education in S.O.E.

Cobb was a four-year starter for the Eagles and is the third all-time leading scorer in B.C. history with 1,760 points over his career. He was twice named to the U.S. Basketball Writers' All-District I team and was a United Press International All-New England selection this year.

Cobb was an elementary education major in S.O.E.

Campbell and Cobb received their awards — hand-carved mahogany eagles — at the Varsity Club's annual all-sports banquet in April.

A cheerful reminiscence

B.C.'s senior vice-president takes the occasion of his retirement to look back at the often quiet, yet remarkable transformation of the University

by Charles F. Donovan, S.J.

A few months ago, the editor of this magazine kindly suggested that I do a retrospective piece on Boston College during my years as faculty member and administrator, as he put it, "in your own personal experience and from your personal perspective." While I had a wonderful experience at Boston College as an undergraduate from September 1929 to June 1933 and as a teacher of freshman English as a Jesuit scholastic in 1939-40, my current stint of service here began in September 1948. That is a neat period for retrospection — just three decades.

Both as a citizen of the world and as a member of the University community, I am surprised at how unspectacular these years seemed as they went by day by day. It may be a tribute to man's capacity to absorb fantastic change, whether global or local, that I can say I have considered these times ordinary. Here is a partial list of the "ordinary" events that have served as a backdrop for the history not only of this university but of American higher education in the last 30 years: space exploration and landing on the moon, Korea and Vietnam, Vatican II, the drug scene, the civil rights movement, the sexual revolution, the welfare state, the energy crisis, environmentalism, women's lib, jet travel, computer technology, and United States dominance as a world power not only in economic and military might but, especially for present purposes, as the academic center, as the brain drain center of the world.

As I look back at the past 30 years on this campus there have been high points and low, moments of tension and periods of serenity, waning traditions and new directions, oftentimes related to one or another of the world events or movements enumerated above. The surprising thing to me now though, as I look back, is that the dominant remembrance is of personal contentment, even fun, and of university liveliness, friendliness and growth.

Where to start reminiscing? It may make sense to start with a sense — sight. What did Boston College look like in 1948 and how has the scene changed? The area now called the Lower Campus, where the Snake & Apple, the modulares, the Recreation Complex and the stadium are located, was in 1948 a small gem of a reservoir. This campus had been part of the large estate owned by Amos Adams Lawrence in the middle of the 19th century, some of which was sold to the Boston Water Works for the construction of the present Chestnut Hill Reservoir. A section known as the Lawrence meadow a few years later became the small reservoir to which Boston College obtained title in 1947. But in 1948 there it stood below the Heights, reflecting Fr. Gasson's Gothic tower. The meadow and the tree-lined road around the reservoir below St. Mary's Hall provided a scene of pastoral beauty year-round.

If the scene below the Heights retained its pristine beauty in 1948, the same could by no means be said of what is now known as the Middle Campus. Like colleges and universities across the land, Boston College was then struggling to absorb the flood of veterans of World War II. Three large "war surplus" Army buildings dominated the south end of the campus so that as you walked through campus from Commonwealth Avenue to Beacon Street you saw a bit of Oxford and a bit of Resurrection City. Fulton Hall, perhaps our least successful attempt to continue the Gothic style of the original campus, received its first students in September 1948. Fulton Hall stands as a reminder of the depression and the war economy that left Boston College with few assets for erecting a Gothic building in the late '40s. Fulton's low profile is not entirely due to a meager purse, however; the original campus architects, Maginnis and Walsh, were at pains to preserve a view of the Tower Building from Beacon Street. Three years later on the strength of the income



From 1951 to now, there has been such an explosion of building that on reflection one wonders how we managed to keep operating as a university amid the din of construction.



William Lane Keleher, S.J., President from 1945 to 1952, views the construction of Lyons Hall in 1951. Fr. Keleher directed the first phase of Boston College's modern transformation.

from the large G.I. enrollment and an unpaid Jesuit faculty, a much worthier companion to the original buildings was erected, Lyons Hall. Lyons was popularly known as the "philosophy" building when it opened because in those days there were still heavy curriculum requirements in philosophy and philosophy classes were traditionally large. Lyons had many classrooms that would hold 85 students and a few that held well over 100. Most of those spacious rooms have long since been divided into smaller rooms or offices.

South and east of Fulton were the three "temporary" buildings that stood until new construction was feasible. In the space occupied by Cushing Hall stood a multipurpose building that served as gymnasium, auditorium and theater. It has often been said that the Dramatic Society under John Louis Bonn, S.J., had better facilities in that ramshackle building than it has had since the building was razed to make room for Cushing. We long for the imminent theater.

On the spot now occupied by Campion Hall stood an army barracks that housed some of the first resident students at Boston College. The most functional of the former Army buildings stood on the present location of McGuinn Hall. For some reason it was called Annex A. Prior to World War II there had been tennis courts on that site and, even when the temporary building was erected, there remained tennis courts just inside the Beacon Street fence. Annex A was a great ark of a building with some classrooms that could accommodate more than 100 students. Some similar spaces were provided with a wall down the center of the original room creating two rooms that were called "bowling alleys," seating some 60 students each. There were also faculty and activity offices there. To one who had been accustomed to a student population of little more than 1,000 in the '30s and early '40s it was an awesome experience to walk through campus during change of classes with some 6,000 students pouring out of the Gothic and plywood buildings.

From 1951 to now, there has been such an explosion of building that on reflection one wonders how we managed to keep operating as a university amid the din of construction. I count 25 new buildings since 1951 or *one every 13 months*, and this is considering Xavier-Claver-Loyola, the Recreation Complex, and all the modulars as single buildings and the Hillside dorms as two. My list omits property acquired on College Road, South Street, Hammond Street, or the Newton campus.

To end this edifice review, as the three decades of reminiscence close we have plans for four buildings on the drawing board, including the most important building since the Recitation Building, Gasson Hall, was erected in 1913, namely the new library. It is heartening to see the reverent concern of the library's architects for the vision of Fr. Gasson and the masterpiece of Maginnis and Walsh as they plan a building that must assert its great function and mass and yet not challenge what Thomas O'Malley, S.J., Dean of A&S, likes to call the signature of Boston College, Gasson's Tower.

The year 1948 saw Boston College poised for another and more important kind of explosion. In the seven years from 1941 to 1948 14 Jesuit priests were assigned to Boston College with doctorates in biology, chemistry, classics, education, English, Gaelic, history, psychology, and Romance Languages earned at Brown, Catholic University, Fordham, Johns Hopkins, Harvard, Laval, National University of Ireland, St. Louis and Yale. A doctorate is not earned overnight. Therefore, this influx of Jesuits with Ph.D.s meant that not only Boston College but the administration of the New England Province of the Jesuits had determined during the depths of the depression and World War II that Boston College was indeed going to become a university.

Of course there were also laymen with doctorates on the faculty in the '40s and other Jesuits and laymen with terminal degrees from America's and Europe's finest graduate schools came in increasing numbers in the '50s and thereafter. I have always been proud of the considerable number of our lay alumni who pursued graduate studies elsewhere and returned to enrich their alma mater as faculty members. In fact I recall being asked by a member of an accrediting team some 15 years ago if we were concerned at the number of B.C. degrees on our faculty. In those days every New England Jesuit earned a master's degree, by extension, from Boston College and these degrees were naturally listed in catalogs. I explained this, and also expressed our pride in having a good number of our lay graduates who know and love our style and purposes return with distinguished doctorates from other universities. Then, tongue in cheek, I said our only concern along these lines was whether we had too many Ph.D.s from Harvard, which at that time numbered about 45.

I spoke above of Fr. Gasson's vision and we naturally think of the Chestnut Hill Campus, the architec-

tural competition he conducted that was won by Maginnis and Walsh, the grand design of a cluster of Gothic buildings, and the erection of what we now know as Gasson Hall. But this is to focus on the lesser part of the vision of Fr. Gasson and his bold-minded Jesuit colleagues. The *Boston Pilot* for June 1, 1907, reported that at the annual dinner of the Alumni Association (no alumnus at that time having more than a 30-year-old A.B. degree, since the first class graduated in 1877) Fr. Gasson said the College needed \$10 million, for the establishment of the new campus indeed, but also *for hiring distinguished lay professors and for the establishment of an expanded program in the natural sciences*. Thus the diversity and complexion of the faculty and curriculum as they have developed in the last 30 years were anticipated by Fr. Gasson 40 years earlier, but postponed by two wars and a depression.

The second explosion I referred to above, which was detonated just about 1948, was the increasing professionalism of the faculty. By 1952 all of our professional faculties were in place — Law, Social Work, Business (as it was originally titled), Nursing and Education. Some of these energetic faculties had been enabling Boston College to serve a wider student population and enjoy incipient university status for almost 25 years. The faculty professionalism I speak of, therefore, does not refer to the faculties of our professional schools, but to the faculty of Arts & Sciences, a professionalism that was presaged by those 14 Jesuit Ph.D.s referred to above.

The building of a faculty with terminal degrees in their respective disciplines in the sciences, social sciences and humanities profoundly changed Boston College and set it on a new course. At the undergraduate level, departments became the academic and often the political power centers, academic majors dominated the undergraduate's collegiate experience, and the formative emphasis of the traditional classical curriculum had to move over to make room for concentration on knowledge, an elementary kind of research, and preparation for various kinds of post-baccalaureate education. Graduate education blossomed. The trustees authorized the inauguration of three doctoral programs in 1952 and, including the D.S.W. approved last March for the Graduate School of Social Work, doctoral degrees are now awarded in 14 academic disciplines. By 1960 or 1965, Boston College had reason to worry about its name. It had indeed become a university.

As I reflect on these imposing and heady academic developments — indeed a good deal more imposing and daring than the erection of 25 buildings — my outstanding impression is one of institutional confidence, faith, maybe even a touch of manifest destiny. Take the founding of the School of Education as an example. I cannot imagine so momentous a decision being made in a more matter of fact, almost deadpan way. The decision was made to set up the first coeducational undergraduate school on campus for the preparation not only of secondary school teachers, which we had been doing for many years, but of elementary school teachers, concerning which no one on campus, least of all myself, the putative head of a putative School of Education, had any expertise.

There were of course preliminary discussions. As chairman of the Department of Education in the Col-

lege of Arts and Sciences, I informed the Rector (we rarely called him president in those days, as I will explain later) that state certification requirements were soon going to mandate student teaching, which was difficult to manage within the normal A&S schedule. I was summoned to the Rector's office in the fall of 1951. The assistant to the Provincial for education was there, and I was told that we would start a separate School of Education the following fall, that I would be dean, that since we were to train teachers we should include all grades from first through high school, that since the majority of teachers particularly in lower grades are women, the school would be coeducational, and that I should set about announcing the school and recruiting a freshman class.

I probably felt some emotion that day. I must have been excited at the prospect of such a challenging enterprise. I don't remember. But there was certainly no

The open fields and reservoir gracing the campus of a growing institution were filled within 30 years by structures and facilities to meet the needs of a major university.

1949



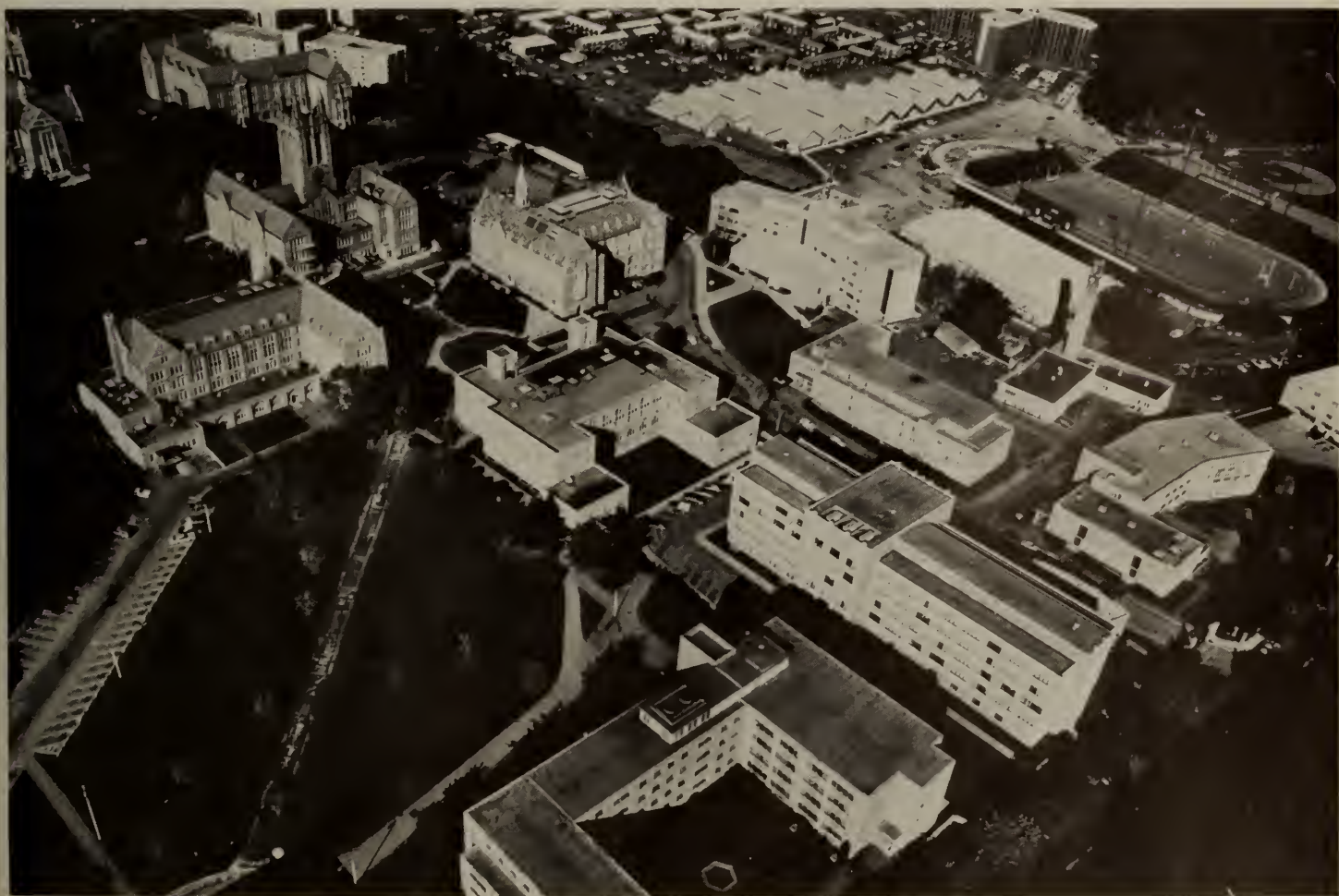
anxiety, no hesitation, no diffidence, not even any surprise. How do you start a school? I guess you just announce it. We put out a brochure and we recruited 180 young people for the first class, which had to be one of the most talented and interesting classes in the School of Education while I was dean, the Class of 1956.

The point I am making is that, as I reflect on it now, and I really hadn't had this realization before, I am in admiration of the self-assurance of Boston College as it grew into a university. I don't mean that the great decisions were made without sober thought or naively. I know that here and there in the community some felt we might be moving too fast and others argued that we might have evolved with more effective thrust along a less broad front. But, as I think of the many deliberations I have been privileged to attend leading to the decisions that have made Boston Col-

lege the dynamic university it is today, words that have no descriptive application are "coziness," "stand-pat," "hesitancy," "negativism"; terms that describe what I heard and participated in are "constructive doubt," "optimism," "courage" and "support."

This upbeat, progressive mentality at Boston College has led to growth of many kinds — growth in enrollments, in programs, in resources, in buildings. But for our purposes and for our success the most important growth has been the growth, qualitatively and quantitatively, of the faculty. For the past 18 years I have had the best observation post for watching that growth. When I became academic vice-president, as the office was called in 1961, I decided to interview all prospective candidates for the faculty. I also began to keep a running account in my own hand of all requests for contracts for new appoint-

1979



In 1948, one would have been a bold prophet indeed to predict that in 30 years Boston College would be housing nearly 5,000 students, the equivalent of a fair-sized town.

ments. On reviewing the folder with those annual lists of new faculty, I find that through the past semester we had issued contracts to 987 new faculty members. And if, conservatively, there have been three interviews for each new appointment, then some 3,000 candidates have spent a half hour in my office. I consider those 1,500 hours among the most important and enjoyable of my tenure.

There were two reasons for seeing all prospective faculty members: first, to support the hiring department or school, letting the candidate see the interest and concern of central administration and underscoring the strengths of the particular faculty and of the wider university community; and second, to get a sense of the recruiting sophistication of the department or school. The second purpose has almost faded in recent years because recruiting practices have become so uniformly professional and effective.

I am sure that whenever a department or school has an opening there is among the faculty a sense of excitement and anticipation as they go "shopping" for new and complementary strength. I have shared those feelings. As each candidate walked into the office there was the realization that he or she might become one of us and also concern about how the prospective faculty member might enhance scholarship and teaching here. Meeting candidates from many different disciplines has been a liberal education and there have been many rewarding moments when to one of my layman's questions the teacher in the candidate took over and I was treated to a lucid simplification of recondite material.

I have been pleased in recent years at the increased interest in teaching among young candidates for the faculty. A cynic might say that in today's job market the word is out among new Ph.D.s that teaching is the thing to stress. I prefer to think that the new generation of faculty share in the idealism of youth, in their case a kind of academic consumerism. They speak with enthusiasm and concern for teaching. This is a happy contrast to the '60s when funding agencies, federal and private, supported the most talented graduate students with research fellowships, and for a graduate student to be a teaching fellow was almost a badge of second-rate status. Not the emphasis on research but the implicit derogation of teaching was one of the major academic evils of graduate education in the '60s, and it is a relief to see things changed. In a well-ordered university, research is the partner, not the rival or enemy of teaching.

In the early '60s sometimes candidates would mention they were not Catholic or ask how much freedom they would have in a Catholic institution. I usually referred them to someone, where possible in the same discipline, who I happened to know was not Catholic to check the experience of non-Catholic professors here. For a long time now such questions have not been raised during recruitment interviews. I have taken this to mean that the style and atmosphere of Boston College are well known today and people with at least basic sympathy with the value concerns of the institution know they would be comfortable here. I have always assumed such sentiments on the part of candidates by the very fact of their interest in a position at the University.

In the area of student life, apart from the move to general coeducation in 1969, the most impressive change has been the growth of the resident population. In 1948, one would have been a bold prophet indeed to predict that in 30 years Boston College would be housing nearly 5,000 students, the equivalent of a fair-sized town. In 1948, there were 172 students living in campus buildings converted to dormitories. At the end of the '50s, after dormitories had been built on the Upper Campus, we accommodated just under 700 students. Thus there has been about a sevenfold increase in resident students during the '60s and '70s.

The marvel of this extraordinary expansion of resident population has not been the sheer growth in number of students and accommodations for them but the amazing grace with which the evolution has been accomplished. It is wonderful how the campus has absorbed the live-in population. I know worries have been voiced about crowdedness and people-density, and I guess there is consensus that we must be careful about adding more resident students. But I think I had more of a sense of a large student population back in the early '50s when my room in St. Mary's had a northern view and weekday mornings as I sat at my desk I saw battalion after battalion of commuters, disgorged from then frequent streetcars at Lake Street, trudging up Commonwealth Avenue.

I find it remarkable that today's small city of young people live on our limited acres in such a generally unobtrusive manner. This is a credit to the civility of the students but also to those many wizards whose duties and strategies have been a mystery and source

of admiration to me, the people in housing, in the Dean of Students office, in student activities, and in food and health services.

Of the many significant changes at Boston College over the past 30 years perhaps the least visible has been in governance. Up until the mid-'60s the administration of the Jesuit order was involved rather substantially in decisions concerning the University. Major decisions such as the starting of a school or a new program, e.g. a Ph.D. program in a particular subject, or the erection of a building needed the approval not only of the New England Provincial but also of the Superior General in Rome. This system of required approvals assured sobriety in decision-making. The Provincial reviewed important university business with his Jesuit advisors, among whom normally would be several New England college administrators, and his specialist in higher education. Rome would have not only the opinions of the Provincial and his staff but on some matters the advice of the executive secretary of the Jesuit Educational Association in the United States. There was thus a paternalistic supervision of university affairs with both national and international perspectives that we no longer have. Locally, the College was run something like a family business inasmuch as the trustees, who were legally responsible for the institution, were a group of Jesuits assigned to various teaching and administrative posts at the University. As trustees they were legally the employers and supervisors of the president. But in those days the president was also the Rector of the Jesuits assigned to the College, so the Rector, while legally subject to the trustees, was at the same time their religious superior. This arrangement sounds complicated and unworkable, and yet it worked because it was handled by religiously motivated people and perhaps because there were plenty of checks on the Rector-president and his trustees beyond Chestnut Hill.

The joining of the offices of Rector of the Jesuit community and president of the College in one person accounts for the fact that since its founding Boston College has had 23 presidents, while in the same period Harvard has had only five, though two Harvard presidents, Eliot and Lowell, served a total of 71 years between them. According to the common practice of the Jesuits, major religious superiors serve only a three-year term, renewable once. Thus most Rectors serve six years. This accounts for the large

number of presidents of Boston College, not that after six years their effectiveness as administrators had faltered, but that after six years a new Rector of the Jesuit community was appointed.

Within the past 10 or 15 years, not only at Boston College but at all 28 Jesuit colleges and universities in the United States, the president has been relieved of the onerous responsibility of being Rector of the Jesuits assigned to the institution. A separate office of Rector for local Jesuits has been established. Thus there is no longer any built-in limit on the length of service of Boston College's president and we can look forward to more extended periods of leadership that can sustain momentum and insure execution of institutional plans.

Partly because of the growing complexity of university management and partly because of Vatican II's thrust toward including lay wisdom and participation in the conduct of ecclesiastical enterprises, most Catholic colleges changed the makeup and operation of their governing boards in the decade from 1965 to 1975. Boston College made the change in December 1972, moving to the enlarged board that now numbers 37, 25 of whom are laymen and laywomen. Of the 13 Jesuit trustees, only the president and the Rector of the Jesuit community are attached to Boston College. The impressive roster of talent and experience that comprises our Board of Trustees is appropriate and necessary for a university of our stature and is one of the best guarantors of continued institutional stability and success.

Paralleling and in some cases no doubt because of the changed composition of the Board of Trustees has been the increased professionalism of management. Boston College has been a well-run institution for the past 30 years, as has been repeatedly affirmed by various accrediting bodies. But, appropriately, in the '50s and '60s resources and efforts were primarily directed to faculty development and it was only after that overriding goal was met that similar attention was turned to the strengthening of management. It is one of the notable achievements of these latter years that the sophistication of management has come to match the sophistication of the faculty. It is comforting to have a sense that the numerous offices that undergird and promote the prosperity of our academic enterprises are competently run. Sound management and the sturdy support of an ever stronger alumni body are two reasons for optimism about the University's next three decades.

Boston College has been a hospitable and congenial setting for living a Jesuit vocation, and I welcome my successor to the hospitality and joy.

What are my reflections on being a Jesuit at Boston College over the past three decades? My first thought is to compare the changes for Jesuits in the 30-year period 1918-1948 with those of 1948-1978. Taking a simple numerical approach, there has been less change in the latter than there was in the former period. In 1918, 29 Jesuits staffed Boston College. In 1948, 92 were working here. In the current year, 68 Jesuits are full-time employees of the University with another 30 engaged part-time in teaching or other services. Indeed the total Jesuit community at Boston College today is a little larger (117) than it was in 1948 (108). But apart from the greater comparability in the number of Jesuits assigned here in the last three decades as compared to the prior 30 years, there have undoubtedly been more changes in governance and life-style for Jesuits between 1948 and 1978 than between 1918 — or for that matter 1818 — and 1948. This has had nothing to do with Boston College, but with changes in the Church and in religious congregations, many of the changes deriving, officially or accidentally, from Vatican II.

In 1948, as for centuries before and many years later, Jesuits were not regularly consulted or given foreknowledge of assignment or reassignment to a given apostolic work or setting. Some time in the summer or late spring a multi-paged mimeographed document from the Provincial would arrive at every Jesuit house, to be posted in all communities on the same day. This was the "status," which listed every Jesuit being changed from one assignment to another. This annual list was naturally a bombshell in Jesuit circles, and indeed when I was a student at B.C. the Boston papers carried a summary of the changed status of better known Jesuits. This procedure was not unusual or perceived as unusual, since Jesuits have a vow of obedience, but it didn't necessarily contribute to convenient management in the eyes of Jesuit administrators below the Provincial's level. For example, I recall being stunned when I was Dean of the School of Education at the sudden removal without prior consultation of several of my prized Jesuit teachers. But that was the system and we lived with it, if perhaps stoically at times, as Jesuits.

In the '50s, there was an effort on the part of Provincial government to tailor the education of younger Jesuits to the academic needs of the several colleges, so that a Jesuit pursuing doctoral studies in mathematics or sociology or French literature had a pretty good idea that he might end up at Holy Cross or Fairfield or Boston College where a need in his discipline had been identified. But that was when Jesuits received collegiate appointments equivalently from Father Provincial.

That, of course, has changed. Today a Jesuit scholar goes into the job market like any other young Ph.D. and as one of a number of candidates he approaches a department that has an opening. Obedience still operates, so that if a contract is offered to a Jesuit he must get his Provincial's approval and his Provincial is not necessarily the New England Provincial, since there has recently been a national practice of allowing Jesuits to take assignments wherever it is perceived their apostolate can be best fulfilled. Jesuits are consulted much more today about their preference in apostolic labor although they are expected to do whatever they are asked. The other side of this more consultative and personalistic form of governance is that some Jesuit administrators, forced to recruit and compete for Jesuit "prospects," look fondly back on the days when a word from a Provincial established a Jesuit in a given job.

There have been external changes. Rarely do you see a Jesuit on campus today in cassock, whereas all Jesuits in the '50s wore cassocks to class. The cassock yielded gradually to the suit and Roman collar and more recently civilian dress has largely replaced clerical garb. Also some Jesuits live in smaller communities rather than in St. Mary's Hall.

But dress and address are accidentals. Essentials remain the same. *Ad maiorem Dei gloriam* is still the motto for all Jesuits. Our life-guide, the Spiritual Exercises of St. Ignatius, is unchanged. It is a joy to be one of the Company of Jesus at Boston College in 1979 as it was in 1948. Boston College has been a hospitable and congenial setting for living a Jesuit vocation, and I welcome my successor to the hospitality and the joy.





Joseph Allan Panuska, S. J. Academic Vice-President



Joseph Allan Panuska, S.J., was appointed the University's new Academic Vice-President in August and is to assume his duties July 1, upon the retirement of Charles F. Donovan, S.J. Fr. Panuska's appointment came after an extended and expanded search by the University that had as one of its principal goals the appointment of a qualified Jesuit. For the past six years provincial of the Maryland Province of the Society of Jesus, Fr. Panuska is a distinguished researcher in the field of biology, an honored teacher and experienced administrator. Since his appointment, Fr. Panuska has made several visits to the University to become more acquainted with its people, programs and grounds. During one of his recent visits to the campus, he agreed to respond to several questions about his thoughts and plans.

You're coming to Boston College from a broad academic background involving both Jesuit and non-Jesuit universities. By the time this interview is published, you will be in the process of moving to Boston. Do you feel that you know Boston College well?

I am still becoming acquainted with Boston College. During the past year, I've been able to visit campus occasionally, and these visits have been busy times, filled with opportunities to meet many sectors of the University. Of course, I've spoken often with Fr. Monan and Fr. Donovan and with Dr. Campanella (Executive Vice-President) and Dean White (Dean of the Graduate School of Arts and Sciences). I have met individually with every dean and with groups of faculty from several of the schools. I also addressed the faculty in the fall Convocation and, most recently, spoke at a faculty program on liberal education and moral choices.

I've met a number of students involved in student government during the past year and I have also had the opportunity to meet the newly-elected student leaders, Daniel Cotter and Joseph Lambert.

And, of course, the B.C. Jesuits have been my gracious hosts during my visits.

I have also tried to move around the campus a bit to get a more complete experience of campus life — through teaching and research laboratories, libraries, dormitories, and walking paths. I have found a number of similarities to other universities where I have worked — Georgetown, Emory, Cambridge.

No, I wouldn't say that I know B.C. well yet, but I have experienced enough to know much of what is ahead, and I know with certainty that I am going to feel at home.

At this early stage from your introduction to B.C., do any impressions stand out?

Yes, I think that most of all I am impressed by B.C.'s spirit. It is buoyant and brisk. The persons I have met seem proud to be associated with B.C., and this spirit certainly impresses a visitor. I realize, of course, that everything here is not pure light. There are areas in which satisfaction is not universal. This is logical since B.C. faces serious challenges. Overall, however, that is my dominant impression.

There is also a natural beauty here — in grounds, buildings, style, people . . . now you know that my impressions are still fresh!

I am impressed by the dedication of so many I have met: students who are deeply loyal while at the same time mounting pressure for positive change; faculty members who appear to be totally dedicated to their students and their academic fields, who have long years of service and who have served through some difficult times; staff members, receptionists, and secretaries, whose match for joyous greeting I have not yet met anywhere; colleagues in the Jesuit community whose whole apostolic lives have centered on the students at Chestnut Hill.

I'm impressed by the role of women on the B.C. campus. Women are leaders at every level. I suspect that in this B.C. could provide a model for practice in some of our sister (or brother!) institutions.

The large variety of academic programs is also impressive. Variety is common to every university, but the proximity of

Liberal education doesn't mean that everyone studies the same thing. A core curriculum doesn't mean this either. It is deeper and more meaningful than that.

most of our schools and the degree of cross-registration is good. I hope that this can be encouraged.

You just mentioned the large variety of programs. Isn't it true that many of them are professionally-oriented programs, and that popularity for them is increasing? Does this threaten the University's traditional strong base of liberal education?

Variety in programming can be either a threat or a support to liberal education. Liberal education doesn't mean that everyone studies the same thing. A core curriculum doesn't mean this either. It is deeper and more meaningful than that. Liberal education in itself does not require specific courses as much as it requires broad and liberalizing — or liberating — and integrating views in the preparation of so-called "core" courses. I am not familiar enough yet with the entire picture here to pass any judgment on the adequacy of the programs and whether, in fact, preprofessional programs are hurting or helping liberal education.

My initial contacts have been encouraging. Every dean is concerned about this question, and their concern is serious. There is a university Council on Liberal Education and it has studied various aspects of the question. The Andover weekends that have involved so many faculty members and administrators over the past years have approached it.

No, I don't think that any increased interest in professional training by itself eliminates stress on liberal education. It is all a matter of how we deal with that interest, how teachers advise, and how deans and departmental chairpersons lead. Very important to this whole pro-

cess is the attitude of the students themselves. Many students come to college today with excessive concern about personal security and future jobs. Such concerns are not unwarranted, but they are exaggerated. It is up to us, through certain helpful guidelines, through good advisement, and through example, to broaden students' minds, literally to liberate them from a narrow vision of who they are and what their role in the world is. And so our education program has to reflect this.

Life is full of multiple contexts, and to be realistic, a university must provide such multiplicity. Educators educate in this context. This has its risks, but I think it is necessary if we are to stay in touch with our world.

The University has stated as one of its goals "to remain distinctively Catholic." How do its academic programs reflect that objective?

Obviously, what is distinctively Catholic about a university is not limited to its academic programs. "Distinctively Catholic," is a matter of spirit, attitude, approach to moral choices. I also hope that this implies for others, as it does for me, "distinctively liberalizing" or "liberating." The University's catalog identifies a number of programs that would most likely not be found with the same depth of presentation or emphasis in a non-Catholic institution. The extensive development of theology, the special programs of the Summer School, the Institute of Religious Education and Pastoral Ministry would be examples. B.C.'s sharing in Catholicism and contribution to Catholicism are very significant. And this takes place in an ecumenical setting that is Catholic both with a capital "C" and with a small "c".

Your question deals with academic programs, but I would like to emphasize that the faith-related impact of academic programs is greatly dependent upon a complicated cohesion of factors that make up university life. *Who* are we administrators, faculty, students? What do *we* believe life is all about? How do we make our moral choices? What sense of community is present in our midst? Are we free enough to want to serve others?

With reference to this last thought of

freedom to serve, I should mention that the outreach of Boston College to the needy, our efforts to sensitize ourselves to the plight of these people is something that is very "Catholic," and there are some wonderful things going on here. In some instances there are efforts in academic programs, such as some of the programs of the Graduate School of Social Work. In other instances there are efforts resulting from student initiative, like PULSE, or outreaches of campus ministry or the Jesuit community or faculty groups. Yes, B.C. is impressive in this area.

Boston College takes pride in being a Jesuit institution, yet the number of Jesuits on campus is proportionately fewer than in the recent past. How is the Jesuit character of the institution retained in the light of such presence?

Your judgment that the number of Jesuits on campus is proportionately fewer than in the recent past is accurate, and this is true of just about every Jesuit educational institution in the country. The Jesuits experienced a severe decline in vocations in the '60s, and during this same period, continuing for some institutions to the present, institutional growth has been enormous. Jesuits are recovering quite healthily as far as vocations are concerned, even though most provinces will not reach the previous high level. Most Jesuit-related institutions, even if they remain their same size, will probably have fewer Jesuits than in the past, and therefore the proportion of Jesuits to lay persons will continue to decline.

Can Boston College retain strong Jesuit presence? I hope so, and I think so. There are a number of reasons why we should be able to succeed here in maintaining and possibly even increasing Jesuit presence. The factors are complicated, but let me mention a few. B.C. is an attractive educational institution in itself and in its educational environment here in Boston. B.C. has strong Jesuit roots, and the spiritual identity of the institution with Jesuit presence, I think, is strong relative to other comparable Jesuit-related institutions.

Last May, Fr. Donovan wrote his final letter to the faculty as Dean of Faculties, and in it he identified the need for the

What is distinctively Catholic about a university is not limited to its academic programs. 'Distinctively Catholic' is a matter of spirit, attitude, approach to moral choices.

continuation of significant Jesuit presence here. He called upon the academic community of the University to help to identify and attract Jesuits. He wisely pointed out that Jesuits, in considering invitations, would ask whether Boston College "continues to be hospitable to the traditions of its founders, whether it has generally common commitments and ideals that make it a more suitable place for a priest-scholar to be than a secular university." That is right on target.

With a natural attractiveness of Boston College to Jesuit scholars, if we can maintain our spirit, our uniqueness, if our community of learning is not merely secular, I think that we can out-attract many other excellent Jesuit-related institutions. I will look upon this as a special obligation of mine, that is, to try to identify and propose first-rate Jesuits to be members of our academic community.

The Jesuit community itself has worked hard at describing its own identity and its role at Boston College and this effort continues. Their work in developing a rationale for relationship is, I think, the best of any of the Jesuit communities in the country.

Of course, and I really wish to emphasize this, the Jesuit character of an institution does not depend only on Jesuit presence. It depends on collegiality among the lay persons and Jesuits on the staff. And this does not mean merely sharing jobs or library carrels, but sharing the spirit. And this does not happen simply by working together and having close contact, although this helps. The Jesuit community has been making an effort at this through dialogues at Connolly House and in other ways. On a one-to-one basis there is also good contact.

I don't know B.C. well enough to know



whether the following is taking place, but I know it is urgent in many places; namely, the need for lay colleagues and Jesuits to share the *Spiritual Exercises*. The *Spiritual Exercises*, to my mind, are the original source of the Jesuit educational tradition. It is the *Spiritual Exercises* that provide the experience that forms the Jesuit spirit. I suspect that we have a long way to go here. And I suspect that even more overtures from Jesuits relating to this level of collegiality will be welcomed by our colleagues, and I know that Jesuits themselves will profit much from these contacts.

I believe that collegiality among lay persons and Jesuits enriches the educational experience of the life we live and the life we offer to our students. Its importance is not at all a question of a lack of an adequate number of Jesuits. Laypersons, sharing fully in Jesuit works, are necessary for the completion of the community of learning that the University must be.

I suppose you know that Fr. Monan has named the house at 36 College Road, where my offices will be, after Prof. Alice Bourneuf. This small action keynotes some of our growing sensitivity and awareness of the role of laypersons in Jesuit enterprises. Prof. Bourneuf exemplifies the "sharing of the spirit" and the

Interview Interview Interview Interview

"community of learning and scholarship" that are so much on my mind these days. This is a symbol that has great meaning for me.

The issue of university governance remains an important consideration at many colleges and universities. To what extent does the faculty here share in the workings of the University and what changes in that situation, if any, could be expected in the future?

This is a big question. I was deeply involved in planning faculty participation in governance during my years at Georgetown, and was one of the founders of our university faculty senate there in the early '60s. Fr. Monan and I have discussed this, and he encouraged me in my interest. I have three new books on my desk (still unread!) on this topic. For the present, let me say that I believe that both faculty and students must share in the workings of the University and in its governance. There are multiple models for this. A number of models, some apparently effective at the individual school level, have evolved at B.C. I hope to give this important question some attention for the president, who has the ultimate responsibility for it. I am still considering ways for increasing faculty and student involvement in the workings of my own office.

Are faculty members here able to devote enough time and attention to teaching? How does the University insure the proper relationship between the demands of research and requirements of classroom instruction?

Again, you have identified a very large question. This is something I must look at very carefully. Indeed, it will be one of my top priorities. The growth of the student body in recent years has not been matched by faculty growth. As you know, there are serious economic restraints. The average size of classes has increased. A number of teachers have told me that demands on them for classroom time have increased. Student advisement, an important part of the educational experience and one that I would include under what you have called "at-

My concept of university life as a community of scholarship does not encourage a clear distinction between research and teaching.

tention to teaching," is very challenging in certain sectors of the University because of the large numbers of students who need to be advised in a personal and reflective manner.

There is a lot of excellent research being conducted by B.C. professors. I think that in most cases at B.C. this does not interfere with teaching, but rather the reverse might be true. My concept of university life as a community of scholarship does not encourage a clear distinction between research and teaching. The attitude of the university must be one of inquiry, and a serious search for answers, and inquiry into new areas is research. Its organization and publication, extremely important factors in research, are probably secondary to this more basic concept.

The researching professor (and I would like to see their number increase) brings his or her spirit of inquiry not only into dialogues with graduate students and colleagues, but even into the undergraduate classroom. We cannot behave differently from how we really are, and the researching professor, who is excited about the intellectual life and is probing at its frontiers, will stimulate students to a similar excitement and probing. I recently told the university research council that this attitude of intellectual inquiry is essential to the life of this university. It must be real and it must come from the faculty level, from individual faculty members themselves. I will give the encouragement of this very high priority when I come to Boston College.

Is faculty tenure an outmoded concept? Does its existence interfere with the ability of a university to adapt to changing circumstances?


Faculty tenure is certainly being challenged by a number of groups around the

country, but I personally do not believe that it is an outmoded concept. Oh yes, it does limit flexibility and can make it more difficult for a university to adapt to changing circumstances, at least in some ways. We are, however, not merely a factory of learning. We are a community of learning and scholarship. The most efficient methodology is not necessarily the best methodology for us. Cold efficiency may not be possible on moral grounds, on justice grounds, or on community grounds.

College professors deserve the right to earn long-term commitments from the institution to which they dedicate themselves. The problems involved in alternatives to the tenure system for obtaining the proper security required by justice for faculty members are greater than problems with the tenure system, it seems to me. Despite the questioning, I foresee the continuance of this basic system for many years in most colleges and universities. I also foresee that greater flexibility will be obtained by a more thoughtful use of elements already existing in the system: the ability to reduce total faculty numbers in situations that truly demand it and the ability to deal with truly problematic individual cases.

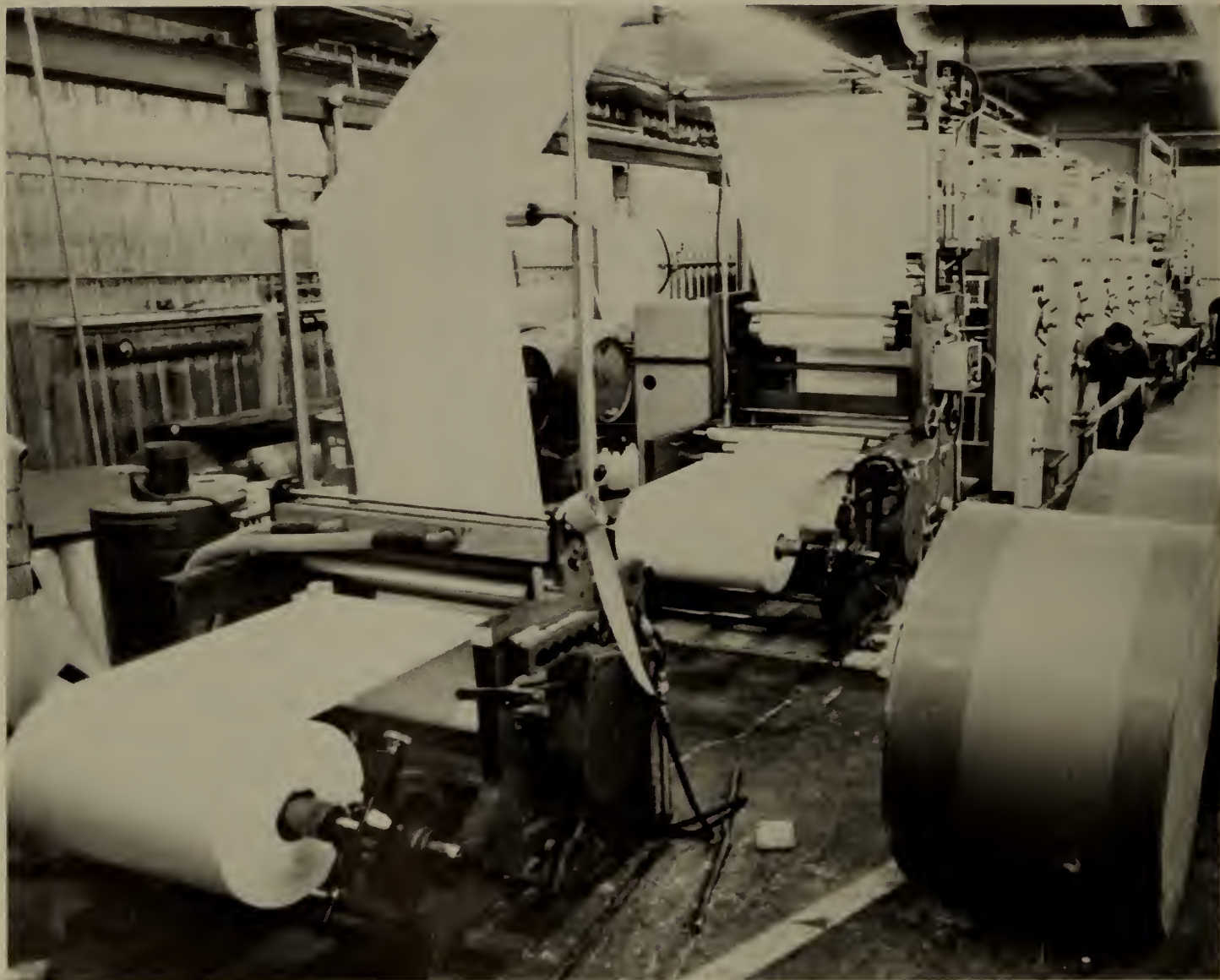
The tenure system does not demand the impossible of universities. It also does not demand that we act unjustly to our students. It does require that we actively work at making up for its deficiencies.

It is frequently stated, for example, that there is a decline of research productivity and teaching effectiveness once tenure is achieved. There is certainly no necessary connection among those elements. And a university, its deans, departmental chairpersons, peers (and academic vice-president) must creatively find ways to contribute to the ongoing formation that each of us needs, with or without tenure, young, middle-aged or elderly.

I truly look forward to my work at Boston College. I hope that I can contribute to its life as a community of learning and scholarship. I hope that I can be an enabling leader because I truly believe that the power of the university for achieving the goals of higher education and, more specifically, its Catholic and Jesuit ideals is outside my office. The power is primarily in the faculty and students. And I wish to facilitate that power. 

Here at B.C.M.

The making of a magazine



Tons of paper race through a modern "web" press near the end of the complex process that produces this magazine.

by Bill McDonald

Thirty tons a year. Thirty tons of paper were used this year to print the three issues of *Boston College Magazine*. The equivalent of a sheet of paper a yard wide and more than 150 miles long provided the approximately 6,240,000 pages of this magazine mailed to 65,000 alumni, parents, faculty and staff.

Paper, of course, while the essential medium in the publication of this magazine, was only one factor in the preparation of the physical entity held in readers' hands. Large machines, small dots and human beings of varying shapes and sizes contributed to the process.

The human element in the process is the least sophisticated technologically but the most durable over time. The process in which a person forms an idea, a writer expresses that idea in written form, an editor reviews, shapes and, it is hoped, improves that expression, a copyreader corrects the manuscript, an artist or photographer provides visual illustration, and the like has not changed essentially for decades and perhaps centuries. It's those little dots and lines and computers and cameras and video display terminals and high speed presses that have changed publishing so dramatically and fundamentally.

That — the basic elements of the mechanical and technological process of printing *Boston College Magazine* — is what this article is going to describe.

Type, the lettering used to form words, is the primary building block of publishing. The two major characteristics of type are *face* and *size*. An extraordinary number of typefaces have been designed and those faces are generally presented in sizes ranging from six point to 72 point. Ah, jargon. A *point* is .0138 inch in size and, for some reason known only to early printers, is the unit of measurement for all type.

For the record, the type used in the text of this magazine is the *palatino* face, nine points in size. Headlines, on the other

Little dots and lines and computers and video display terminals have changed publishing dramatically and fundamentally.

hand, are *souvenir* face and are used in varying sizes. The headline at the beginning of this article is 24 point.

The choice of typeface and size is one of the most important decisions made by the graphic designer of a publication. Factors influencing that decision include legibility and attractiveness . . . and the designer of this magazine can discuss those considerations when *she* has to write an article.

Not too many years ago, type for this magazine would have been set on a Linotype machine that produced small pieces of lead with the letter or symbol on each piece. The collection of bits of lead would then be used to make an impression on a mat that would be inked and then used to transfer the symbols to paper. Nothing so simple these days.

Typesetting personnel at Lane Press, the Burlington, Vt., firm that prints *B.C.M.*, take the manuscript that was somewhat imperfectly prepared at our offices in Lawrence House and transform it through the use of computer-driven, high-speed phototypesetters into the clean attractive type you're now reading.

The manuscript is first transferred onto magnetic tape through another keyboard process. (This is a small duplication of effort, which could be removed through the use of special but expensive equipment at Lawrence House.) The tape is then put into the typesetter, a Mergenthaler "variable input system 20," which "reads" the tape and projects light through the proper letter on a master character set

onto photosensitive paper. In the process, the computer sets the type the proper width, "justifies" the column (i.e., makes the column of type even on both right and left edges) and even hyphenates correctly using a stored dictionary memory. The copy is transmitted to paper at a speed of 100 lines a minute. Again for the record, this article was printed by the typesetter in two minutes and 50 seconds.

Three copies of the type, now set in "galley proofs," are sent back to this office for correction of a possible error by the typesetter or, as is much more likely, correction of an error in the submitted manuscript. This is also the time for the occasional hindsight decision of the editor to change the article back to the way the author wrote it.

Copies of the typeset material are also available for the designer to begin to combine the type with illustration and produce a pleasing and informative mixture. It is no disparagement of the talents involved in this process that an early stage of it is called a "dummy."

The dummy is actually the presentation of type and illustration in rough form. The designer places a certain amount of type over a certain number of pages, determines the size and number of illustrations or photographs on those pages and then tries to convince the editor that it's the best way to do it.

When corrections are sent back to Lane Press, typesetters simply retrieve the appropriate article from the computer's storage and make the corrections on a video display terminal, with the computer making all the proper adjustments to the new copy.

With the corrections made, typeset copy is returned to Chestnut Hill. Using sheets of heavy paper sized and marked by Lane Press to conform to the actual page size of the magazine, the designer pastes type in its proper position and leaves space for photographs. The result is known as a "mechanical" and it is



Figure 1.

ready to be photographed. A 30-foot camera at Lane Press produces negative film of the mechanical and of the photographs to be used. A "stripper" combines these two film elements in the process of ensuring the proper placement and registration of the printing images.

Before we go further, a few words about the illusion of printed photography.

A black and white photograph contains a wide range of tones from black to white with many shades of grey in between. In the type of printing used for this magazine and for most other publications, however, different tones cannot be produced by varying amounts of ink. The press can only print a solid black image in one place and not print it in another.

An important limitation, but technology has marched on, benefiting from the limitations of the human eye. "Halftone" photography converts the range of tones in the original image into a pattern of tiny dots of varying sizes. The result is an optical illusion in which tones are represented by different sizes and number of dots of uniform ink density. Figure 1 demonstrates the trick.

Special camera equipment prepares photographs for halftone reproduction. When this film is combined with the film of the mechanical and "stripped," the printing process continues . . . if you've got the paper.

If motorists in this country are surprised and upset at difficulties with availability and cost of fuel, the printing and publishing industries have been familiar with the same problems concerning paper. Often the question about paper has not been 'How much?' but 'Can I get some?'

This magazine is printed on 70 pound "Sterling litho dull" paper. It's nice paper, but it was our third choice. The first two choices weren't available. In a stroke of rare good fortune, we ended up with less expensive paper. By contracting for three 32-page issues of 65,000 copies each, this office paid a fixed price for the bulk amount of paper required and avoided the impact of price increases during the year. It has not been unusual for the price of some grades of paper to increase 10 to 15 percent, a couple of times a year.

As with motorists who must match budget with result and must consider more efficient cars or less travel, this office will face several questions concerning paper and price when contracts for the coming year are considered.

So you're in luck and have paper. Now it's time to set up the press. As a last-minute check of the magazine, however, a sample copy of the issue, called a "blue" because of the color of the reproduction, is checked. Corrections or changes at this point in the process are very expensive and create a lot of guilt feelings among the staff.

The "blue" is fine, and it's back to press. *B.C.M.* is printed on a Solna "commercial III" "web" press that employs the principle of "offset lithography." Offset lithography has two basic differences from other printing processes — it is based on the principle that grease (i.e., ink) and water don't mix, and ink is *offset* first from a plate to a rubber "blanket," and then from blanket to paper.

The printing plate, which is coated with light-sensitive material, has had the image of the mechanical (remember the mechanical?) imposed on it by means of an arc lamp. In the process, the image to be printed has been made ink receptive and water repellent, while the areas not to be printed have been rendered water receptive and ink repellent. Plates are then attached to cylinders on the press.

A large roll of paper, called a "web," is attached to one end of the press and feeds the press at a rate of up to 1,000 feet per minute. The cylinder with the plate rotates and comes into contact with rollers wet with water or another dampening solution and then with rollers wet with ink. The dampening solution wets the areas on the plate not to be printed and prevents the ink from wetting them. The ink wets those areas to be printed and those images are transferred to an intermediate blanket cylinder. The printed image is then transferred onto the paper as it passes between the blanket cylinder and an impression cylinder. (See Figure 2.) The paper comes off the press in "signatures" of 16 pages, folded and ready for the bindery operation.

Now, it's not all as simple as that. The operation of a press such as this requires press workers to make proper adjustments in the balance of ink and water, the pressure between all the cylinders and between them and the paper, the folding mechanism and various other possible homes for printing gremlins. These adjustments are made before printing be-

gins at high speed and must be maintained throughout the more than two-and-a-half hours it takes to print an issue of *B.C.M.*

Well, it's printed. What about the cover? Due to the heavier weight of the paper, the cover is printed on a "sheet-fed" press that has two distinct printing units to apply the two colors of ink used on *B.C.M.* covers. The signatures and the cover are bound together by a "saddle binder," which received its name because the signatures are placed by automatic feeders, one on top of another, on a continuous chain that resembles a horse saddle. That isn't very technical, is it? The gathered magazine, on the same machine, moves to a stapling station, then a trimming station and finally to a labeling station.

With 65,000 labels attached, *Boston College Magazine* is sorted by zip code, bundled and bagged for delivery to the Postal Service. Thousands of mail carriers deliver those 30 tons of paper and Lord knows what amount of sweat and tears to you.

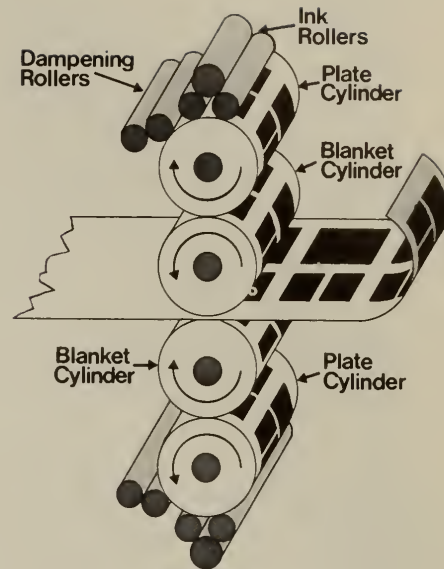


Figure 2.



Typesetting equipment has come a long way from the noisy, malodorous world of "hot lead."

Bernard Gleason

'The whole business of logic and decision-making processes has always intrigued me'

Like it or not, everyone associated with the University has had dealings with a pair of machines that go by the names — admittedly not as memorable as R2D2 — of IBM 370/148 and Digital PDP11/70. Admissions material, transcripts, research data, paychecks, bills and this magazine come courtesy of one of these two mechanical beasts, and the man who cracks the whip over them is Bernard (Bernie) Gleason, Director of Management Information Services (M.I.S.).

Tall, bearded, lean with running — he has been known to cover the 10 miles from his home to work at a better pace than the M.B.T.A. — Gleason has for the past 10 years been involved in developing for B.C. what he calls, "a total information system, all of whose sub-systems interact and relate."

It works like this: the computers, which are housed in the Computer Center in Gasson Hall, are connected to 54 terminal consoles based in 18 offices throughout the University. All information is accessible to every terminal operator, so that the campus police sub-system can, as they say in computerese, "interface" with personnel and find out just whose car is occupying the president's space, and the student housing sub-system can, as they say, "talk" with the admissions sub-system and determine just how many more freshmen the University can admit before running out of places to put them.

Gleason seems your archetypal computer analyst. He speaks quietly, moderately, slowly, and often, shyly. Around the University, he is known as a

man of integrity and competence. His office in More Hall is sparsely furnished: a desk, chair, bookcase; a giant asparagus fern — "I never do anything to it," he said — and a few small newsprint posters, souvenirs of the most recent Boston Marathon (which Gleason completed in a very respectable 3:30), upon which children have crayoned, "Go Daddy Go!" and "Go Go Uncle Bernie X823."

These, though mounted on pasteboard, are not hung but lean against the wall, as though, at the last moment, shyness had stayed the hand that was about to drive the nail.

But there is humor too. "For whatever reason," he said when asked how he'd got into the business of managing information, "I always thought I would end up doing this sort of thing. The whole business of logic and decision-making processes has always intrigued me." And then he added, "You ever notice how many computer analyst friends you have who are kind of introverted, chess players?"

While Gleason is not particularly fond of chess, he did confess to enjoying puzzles and is an afficianado of that most introverted of sports — long-distance running. "I took it up," he said, "so I wouldn't have to diet."

Gleason, who received his B.S. from B.C. in 1966, and who holds an M.B.A. from Babson, 1970, sees the University's commitment to an integrated information service as having three levels of use.

The first is that of storing information. "But," said Gleason, "you also need to be

able to aggregate things in different ways so management can benefit."

By aggregating certain information, M.I.S. keeps University managers informed of control aspects of their operations, budget shortfalls or overextensions in particular.

And by projecting information, M.I.S. helps upper-level managers make planning decisions.

"That's really when M.I.S. comes into play," said Gleason. "If you relate enrollment to admissions, then you can elaborate more on projected needs of the University, such as what faculty we will need to support the needs of the students we expect will be here."

While M.I.S. is a major user of the computers — the M.I.S. staff numbers six programmer-analysts and its office is connected by underground cable to the Computer Center — there are, as mentioned, 17 other University offices that have been furnished with terminals.

"When the University first started this," said Gleason, "the machines were foreign to some of the more traditional office workers, but even they embrace them once the ice is broken. Now the danger is that people have become computer oriented. They come to me saying, 'Hey, what we're doing is really neat, but can you make the computer do this for me?' But we don't just want to do things because they're neat. The first question we ask (about new programs) is whether it's cost justified. Are we just making someone's job easier, so that he or she still performs the same function only in less time?"



"That's why one thing B.C. subscribes to is a central office for design and administration of systems, so things can be developed in a consistent fashion."

And development is occurring at a rapid pace. "One of the interesting things about computers," said Gleason, "is that they get cheaper, faster and better as the technology makes advances. So a video terminal, such as we use, leased three or four years ago for about two and a half times what it costs us to lease it now." One large project on the M.I.S. horizon is that of developing an automated system for the new library.

Gleason, when he is neither working nor running, spends most of his time with his family — he has three children, but, is now, he said, "retired from the baby business." His wife, he admitted,

sometimes thinks that all he's interested in is running.

Aside from almost daily runs that would send the average human being to bed for 12 hours, Gleason has run in five marathons. The most thrilling, he said, was the one on Cape Cod this past December, in which he ran a qualifying time for the Boston Marathon.

"I was all alone when I crossed the finish line," he said, "and I kind of yelled 'Yippee' to myself. I called my wife afterwards to tell her but she wasn't home, so I sat in my car on the bank of the Cape Cod Canal with a bucket of clams and a six-pack and celebrated."

For this interviewer anyway, that image of accomplishment and quiet celebration seems to say a great deal about Bernie Gleason.

Ben Birnbaum

David Neiman

'I had a feeling of wanting to speak to the Jewish people'

David Neiman, Associate Professor of Theology, was raised in Brooklyn, N.Y., in what he calls "a trilingual atmosphere." Hebrew was the language of prayer and study; Yiddish the language of the house; English the language of the street. Attending *yeshiva* (Jewish parochial school), he began his study of Judaism at the age of five. By the time he was nine, he was reading Hebrew literature. Still, he said in a recent interview, "it isn't easy to explain why I decided to become a rabbi."

At the time of his decision, he was, he said, "very concerned with the position of Jews in the world. It was 1938. The Nazis were in power in Germany. I had a feeling of wanting to speak to the Jewish people and I felt that becoming a rabbi was the best way to do it."

The rabbinate has since become, for Prof. Neiman, the best means through which to speak to a lot of people, Jews and Gentiles.

The first non-Catholic to be appointed to a position in the University's theology department, Prof. Neiman was also the first Jew to teach at the Pontifical Gregorian Institute in Rome and now lectures widely at home and abroad.

"Some Women of the Bible," "Vatican Politics and Jewish Power," and "Art and Judaism" are just a few of the topics he has explicated in recent appearances. (One engagement in 1976 featured a Friday doubleheader of "Jew, Christian and the Progress of Civilization," and "Archaeology and Biblical History," and a Saturday night encore entitled "The Role of the Jews.")

"On a popular level," Prof. Neiman said, "I feel competent to speak about any aspect of Judaism. I have, I've discovered, a facility for restating complex scholarly material in layman's terms."

Prof. Neiman recalled that the lecture on art and Judaism originated in the early '60s when he attended the lecture of an art critic whose subject was Marc Chagall's stained-glass windows on the theme of the 12 tribes of Israel.

"I was appalled," said Prof. Neiman. "The man knew art, but little about the Jewish elements that went into the windows."

So Neiman prepared a lecture.

"The art critic," he said, smiling, "packed the house twice, and then I packed the house again."

Prof. Neiman's scholarly projects are almost as wide-ranging as his "popularizations." Having added such languages as Ugaritic, Ancient Babylonian, Aramaic, Greek and Latin to his original repertoire of three, he occupies himself with studies of Jewish history and theology, Biblical archaeology and the literatures of ancient cultures of the Near East.

A recent publication deals with the rabbinical background of St. Paul who, as related in the Book of Acts, went to Jerusalem to study with the noted scholar, Rabbin Gamliel.

"What I have done," said Prof. Neiman, "is to trace ideas, remarks and phrases expressed by Paul and also found in the Talmud. More and more, scholars are beginning to see the relationship between Paul and Jewish traditions."

Another recent publication looks at the ancient traditions surrounding the person of Japhet, the youngest son of Noah in the Book of Genesis — traditions that touch upon the literatures of other cultures besides the Hebrew.

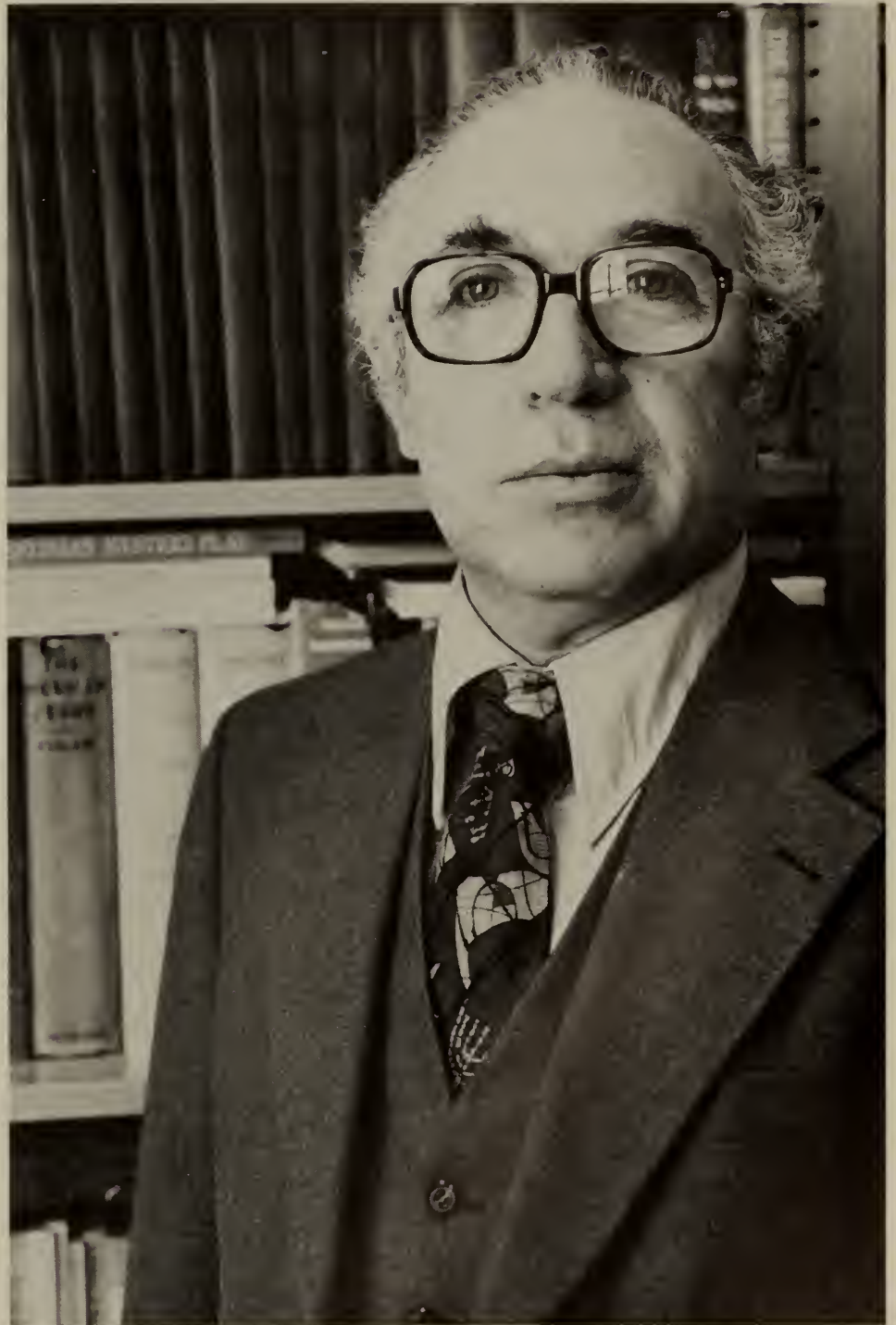
"The writers of the Old Testament," Prof. Neiman explained, "took material from Greek and Babylonian mythologies to incorporate into the structure of the Old Testament."

Prof. Neiman cited the example of the Gilgamesh Epic of Babylonian mythology, which like the Noah episode in the Bible relates the story of a world-wide flood and the hero who survived it. But, Neiman said, "although the Bible gives some of the same details that we find in Gilgamesh, it contradicts the Babylonian story on philosophical grounds."

The first 11 chapters of the Old Testament, of which the Noah story is of course a part, hold a particular fascination for Prof. Neiman.

"They are not," he said, "attempts to write history, but attempts to explain historical phenomena. For instance, Chapter One, the creation of the universe, deals with the insoluble problem of cosmology, and the following chapter moves on to the next insoluble problem: the origin of the human species."

Prof. Neiman has plans to put together a book dealing with the first 11 chapters of Genesis. It would not be his first volume of Old Testament scholarship. His translation of, and commentary on, the Book of Job was published in 1972 and was well received by theologians and lay reviewers.



"I had started," he said, "to prepare a college text on the wisdom literature — the Book of Proverbs, the Egyptian and Babylonian Books of Wisdom — and when I came to Job something happened, a certain inspiration."

Three weeks after this something began happening, Prof. Neiman finished translating Job into free verse.

"Previously," he said, "I had often wanted to translate Chapter 28, a beautiful and powerful chapter, but each time I tried I came upon certain problems. But this time when I came to Chapter 28, the whole thing just happened."

Prof. Neiman, who came to his post here in the period of ecumenical activism that followed Vatican II, said he regretted he had since seen a diminishment of enthusiasm in this area.

"Many devoted and sincere Catholics," he said, "want to establish a meaningful relationship between Judaism and Christianity and are deeply devoted to the idea of eliminating anti-Judaism from Christianity, but it seems the Church institution, on a large scale, just isn't interested."

Prof. Neiman lives in Newton with his three daughters and an archaeological artifact in the form of a fertility goddess that, he said, "hasn't been effective. I received it after my children were born."

Prof. Neiman received his Ph.D. from the Dropsie College for Hebrew and Cognate Learning, and has taught at Brandeis University and The New School for Social Research in New York City.

Ben Birnbaum

Gallery Gallery Gallery Gallery Gallery



When Kathleen Redd Taylor, '72, came to work for the mayor of Boston in 1978, "they took me right out of my element." Her experience as a teacher and divorce court counselor was not the typical qualification for a position in marketing and public relations for a big city politician.

"Element," however, can refer to breadth as much as to narrowness. A person who has made it a point to expand the scope of her element, Taylor soon settled nicely into her new responsibilities.

Seated in the office she shares with another woman on the sixth floor of Boston's City Hall, Taylor exhibited in a recent interview the self-assurance of a person who suffered few doubts in trying something new. Her job itself provided a wide range of activities and duties attractive to Taylor.

"It's kind of tough here because we (marketing) are not an official city department," she said. "Last night, for example, there was an affair for the elderly and the Department of Elderly Affairs was involved and so were we. Their focus is strictly elderly affairs; our focus is strictly the mayor. Well, actually our focus is Boston. We're marketing the city as well.

"Tonight, we're doing something at the Parkman House with the business community to encourage investment in the theater district. By no means is this the nine-to-five job I've been used to."

"Nine-to-five" seems to be the type of lifestyle Taylor instinctively would avoid.

Kathleen Redd Taylor, '72

Challenge and growth and challenge again

Her background contains several examples of both conscious and chance experiences in quite different settings.

After graduating with honors from the School of Education here, Taylor spent a year teaching servicemen in England, where her husband Richard Taylor, a Boston University graduate, was studying on a Rhodes scholarship. Returning to Roxbury, where she was born and raised, she taught emotionally-disturbed children in the Medford school system and then counseled families in divorce proceedings. She also became a mother, got a master's degree and began her continuing involvement in Roxbury community affairs and political activities.

Each of those situations represents to Taylor part of the cyclical process of challenge and growth and challenge again that perhaps accelerated in her life when she came to Boston College in 1968 under the Black Talent Program. Under that program, black students were admitted to the University more on the basis of potential than on performance in academics or standardized tests.

To Taylor, the University represented a chance that could not be overlooked.

"I adored B.C.," she said, "I attribute at least 50 percent of my success to B.C. It was the 'real world' and I learned a lot."

The "real world" at B.C. was, to a large extent, a white world and one in which, Taylor said, she learned how to be a "team player." She said she arrived on campus her freshman year to find two

white roommates, a situation with which she felt slightly uncomfortable due to her unfamiliarity with whites but one that forced her to adapt, to grow.

The willingness to confront different situations also led Taylor in 1969 to become the first black cheerleader here. Coming at a time when black consciousness was particularly attuned to separatism, Taylor's action and the reaction to it brought into focus for her the dilemma of being black in a white environment.

"One day I woke up and found 15 to 20 black students demonstrating in front of my dorm and demanding that I leave the cheerleading team," she said. "Peer pressure was tough. The next year, I moved into the black dorm and wore an afro — put on my 'militant face.' But I didn't quit the team."

Taylor's own inclination to see integration of races as another important part of the process of challenge and growth and her awareness of the importance of support groups for minority members have resulted in an ambivalent attitude toward the subject.

"I'm really disappointed in what I understand is happening at B.C.," she said. "The races are very much polarized. You go into the cafeteria there and blacks sit at two tables and whites sit at the others. Each section is short-changing the other."

"If people just stick together with people who are similar, they don't grow."

"My daughter Caroline, who's three, goes to a Montessori School and it trips me out that there are three Spanish kids there, three Asian kids. . . . I really believe that's the only way you grow."

At the same time, she said, she was aware that being one of a few blacks or another minority at an institution can be a difficult situation in which to succeed.

"An organization for blacks can be very supportive. It can give strength to people. So, there is a place for such groups."

Taylor is continuing to branch out on her own and within her community. She is due to receive a Certificate of Advanced Educational Specialization in administration from Harvard Graduate School of Education and will soon take a spot on the nominating committee of the Alumni Association at B.C. She is a member of several local commissions concerned with human rights and justice and was a member of the desegregation committee of the Boston chapter of the N.A.A.C.P.

With all her commitment to and participation in commissions and community organizations, Taylor recognizes the importance she ascribes to her individualism.

"I'm not the model for my black contemporaries. I've lived in Roxbury all my life, but some of them just don't associate me with that. I'm kind of sad about that."

And that is another challenge and another opportunity for Kathy Taylor.

Bill McDonald

A matter of style

To the Editor:

Comparison of the consecutive articles on Adele Dalsimer and Margaret Dever (pp. 28-31, February issue) indicates to me the fatuity of referring to ladies by last name alone. Dalsimer (to use the fashion) is referred to as "Prof. Dalsimer" throughout the article about her. Director Dever, however, is just called "Dever," and at one spot, after a reference to her late husband was followed by a reference to her, I was confused as to whom the author was talking about. What are we talking about when we refer to a lady only by her married last name?

It would gladden the heart of this old alumnus if his alma mater's magazine would go against the tide of the times and follow the style of the *New York Times* if only to the extent of calling a lady something.

James E. Sullivan, '49

Barre

(We've chosen not to use "Mr. or "Miss/Mrs./Ms." as titles because sexual identity or marital status is not the information we are most interested in conveying. We use "Prof." as an honorific title for members of the faculty rather than specific ranks, such as "Assistant Professor" or "Lecturer," to simplify matters. Perhaps we could have referred to Margaret Dever as "Director" Dever, but this style would not work for such titles as "Budget Clerk" or "Research Assistant." It's simply a matter of style, and style, i.e., the particular manner in which words are presented in a publication, is one of the most difficult aspects of publishing to explain. What manner is best, or even correct? The staff here has chosen a style that has aspects borrowed from other styles and that is unique in some respects because of the institution we represent. This magazine, for example, does not refer to holders of a doctoral degree as "Dr." This does not mean we consider the doctoral degree recipient unworthy of the title. It means, rather, that at an institution where the doctorate is not uncommon other titles, such as "Prof.," are more appropriate. We certainly understand that there can be occasions where the absence of titles hampers clarity, and it is particularly my fault when that occurs in copy. I can only say that any style, even that of the *New York Times*, can result in difficulties. Personally, I don't care for a style that would refer to "Mr. Jagger" in a description of the stage act of the

Rolling Stones. I can also recall the difficulty with which the *Times*, which uses the title "Mr." for all males except convicted felons, had to decide how to refer to Spiro Agnew, a former Vice-President of the United States and therefore an object of some respect, who had pleaded nolo contendere to a felony indictment. Editor.)

Programs for ladies?

To the Editor:

Your article on Margaret Dever in the February issue was unsettling. Although it certainly piqued my curiosity about the "Programs for Women" that she has instituted, I don't feel that any substantial information on that was given.

I do, however, strongly question the ability of one to be a dynamic leader of a program for women when one aspires to be "a lady as ladies are in the novels." It seems to me that wanting that is to want to close oneself off from all of the freedom, independence and respectability as intelligent human beings that women have achieved after many years of effort. Isn't that what a program for women should be promoting?

After reading Mr. McGahay's article, I'm a little worried that the program includes only such subjects as lacemaking, tea-pouring and menu-planning. I only hope that the real Margaret Dever has been distorted by Mr. McGahay's own romantic ideas of what a woman, or should I say "lady," should be and that my worries are for naught.

Patricia Moran Kimpel, Newton '72
Chicago, Ill.

(Programs for Women, a center located on the Newton Campus, provides specially designed programs for persons, especially women, beyond the traditional undergraduate age. The center offers four basic programs: counseling for those considering academic or career options; a year-long study/internship credit program for women that provides skills and education to seek elective or appointive office or employment in government; a collaborative effort with the Newton public schools in which 10 women from Newton study at the University each year to prepare for volunteer internships in the school system; and fall and spring non-credit seminars in such topics as literature, finance, archaeology, publishing, music and personnel manage-

ment. Programs for Women is also planning a management internship program designed for women who wish to enter or re-enter the work force. The new program would provide individual counseling and testing, a comprehensive curriculum in management skills and a short-term internship in a business or non-profit organization. University publications have provided information about these programs, particularly the seminars.

(I know Margaret Dever doesn't feel in any way "distorted" in Jim McGahay's profile of her. Certainly the quality and range of the programs she directs testify to her ability, her dynamism and her status as a free, independent and intelligent human being. Editor.)

Television and the 'public interest'

To the Editor:

Boston College Magazine in its last issue (February 1979) gave considerable attention to American broadcasting, concentrating on television. The subject is one of major importance and I commend the editors in the choice of topic. There is more to be said on this important subject. . . .

The primary fact of American broadcasting is that it is a national resource of the American people as a whole. The airwaves cannot be privately owned and all use of the airwaves is to be supervised by the Federal Communications Commission, in order that the airwaves may truly and consistently serve "the public interest." All this was established by an act of Congress in 1934.

The second hard fact is that in actual practice the airwaves have been surrendered to private licensees, whose dominating interest is that of overriding greed under ruthless competition. The present income of those licensees aggregates a staggering gross of almost \$6 billion annually, with pre-tax profits of one and a half billion.

As the years have mounted, the F.C.C. has been a weak and often mute voice representing the people, while developing a highly sympathetic rapport with the powerful industry they were established to supervise "in the public interest." Some years ago Congress, in response to rising citizen complaint, ordered the F.C.C. to face the abuses of sex and violence over the airwaves. The F.C.C. came

up with the cynical compromise of the so-called "Family Viewing" hours — a sop to the public, carefully explored and engineered by consultation with the industry almost behind closed doors.

The third hard fact is that, however glibly rationalized, the airwaves are now a national conduit of sex obsession and the sensationalism of violence more than ever before. This could not have happened unless the F.C.C. were extraordinarily accommodating to the industry and unresponsive to increasing citizen concern. Concerned citizens have seen their thousands of written complaints deflected by the smooth evasion of referring them to the licensees for action. The self-exculpation of the F.C.C. is that Congress excluded any power of direct censorship of programming. This evasion was repeated by Mr. Charles Ferris in the article you printed in the last issue — "I do not think I have the right as Chairman of the F.C.C. to impose my tastes upon each of you; I don't think government should be telling you what you should hear and what you should see." This is merely the elevation of a straw man to avoid the actual responsibility of the F.C.C. to insure "the public interest." It blatantly confuses the censorship of prior restraint and dictation of programming with the undeniable duty to discipline abuses of the airwaves after the fact and so to preserve "the public interest." In the *Pacifica Case*, the U. S. Supreme Court recently gave sharp emphasis to that difference.

... Both Mr. Ferris and Mr. Dimino, general manager of Channel 38, stressed the recourse of "turning the dial," as the answer to citizen concern. Surely there is that responsibility on the viewer at all times, especially parents. But this is again an exculpation of the industry and of the F.C.C. and a thorough bypass of their own responsibilities in a matter of major "public interest." It is a facile dumping of the problem on the abused public, while the overriding interests of unprincipled profit are served by persons who have large responsibility to control the greedy use of a major national resource "in the public interest." Mr. Dimino was guilty of "begging the principle" by repeating the old saw that the industry is "giving the public what they think the public wants." The same excuse for commercial abuses might be offered by the narcotics and al-

cohol industries.

One thing is obvious in the worsening situation — decency, the civility of public discourse, and the sensitive rights of families are assaulted daily by a massive industry with the cooperation of the F.C.C. Once again, the only answer must be an informed and aroused public opinion demanding enforcement of the existing minimum standards of public morality established by law. A powerful and perceptive analysis of the topic of national television was delivered in a statement of the U.S. Catholic Conference Administrative Board, Sept. 10, 1975. It is there for reference by all concerned citizens, even though it seems to be widely unknown and unused.

Paul J. Murphy, S.J.
Campion Center, Weston

(Fr. Murphy was professor of theology at the University from 1964 to 1970 and is now retired. He identified himself in his letter as a member of the national board of directors of Morality in Media, Inc. Editor)

Better hoop schedule

To the Editor:

"Born again in Roberts Center" (February 1979) presented some good points concerning the current status of Boston College basketball. However, after viewing the game with U.C.L.A., I feel that a prodigious effort must be made to elevate the program to a level of national recognition.

This heightening (no pun intended) could take place through a revision of the current schedule. It should not only be "an honor to play teams like Purdue, Arizona State and Tennessee," but the rule. An alteration of this type would serve to attract highly-touted prep players to complement Tom Davis' coaching expertise. As B.C. is categorized as a major independent (no conference affiliation), a competitive schedule coupled with an admirable record would ensure national attention.

I feel B.C. has overcome a major obstacle by hiring coach Tom Davis. Similar positive modifications in other facets of the program could propel Boston College basketball to sights currently unseen (the final four).

Wayne T. Wolfrey, '77
Los Angeles, Calif.

Applause, applause

To the Editor:

Recently I read every article in the February issue of your magazine, which came for my daughter, an alumna, Class of '77. It would be difficult to say which I enjoyed the most as each was outstanding in its own way. Variety adds to the interesting subject matter.

However, from a nostalgic point of view, I was partial to "Growing up almost Irish." As a freshman at the then New York State College for Teachers, I was a member of St. Patrick's parish on Central Avenue, Albany, and remember the somberness of it all. Then, for my last three years, I was in St. Vincent dePaul parish and well remember the environs. Bishop Edmund Gibbons occasionally said Mass for us in our Newman Hall chapel, where he had "altar girls" instead of altar boys.

Thank the staff for an enjoyable magazine.

May Moore Piser
Ridgefield, Conn.

To the Editor:

Just a note of congratulations on the fine February 1979 issue. It's not often that I'm moved to write a letter like this, but the quality of this issue — in terms of style, layout, and editorial matter — was so fine that compliments are in order.

Especially interesting were the "Interview" and "Gallery" features, especially the profiles of the University's academic staff. For a brief period, I was reliving the Boston College experience. Thank you for that opportunity.

Robert W. Hinson, '66
New York, N.Y.

To the Editor:

Congratulations on the new issue of *Boston College Magazine*! You've birthed a beauty — a publication of which you, and everyone who's labored over it, can be truly proud. As a former laborer, I'm gratified to see the results of the harvest.

Carol Maryanski, Newton '75
Waltham

(Carol was designer of this magazine in 1975 and 1976 and was recently named publications director at Bentley College. Congratulations to her, too. Editor.)

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